

[CONFIDENTIAL]

[No. 42 of 1914.]

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 13th June 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st January 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bezborua, Hindu, Brahmin ; age about 45 years.	700
<i>Bengali.</i>					
3	"Alaukik Rahasya" (P) ...	Do. ...	Monthly	Kshirod Prasad Vidyabinode, Brahmin; age 55 years.	700
4	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	600
5	"Ananda Sangit Patrika" (P)	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin ; age 45 years.	200
6	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age 35 years.	800
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli ; age 37 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 49 years.	1,000
9	"Aryya Kayastha Pratibha" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 73 years.	500
10	"Aryya Pratibha" (P) ...				
11	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh ...	800
12	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti ; age 24 years.	1,600
13	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen, Hindu, Baidya ; age about 40 years.	600
14	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin ; age 60 years.	700
15	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin ; age 38 years.	5,000
16	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary ...	600
17	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy, Hindu, Brahmin; age 38 years.	500
18	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
19	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabinode, Hindu ; age about 36 years.	200
20	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt, Brahmo ; age 42 years	700
21	"Bandana" (P) ...	Baidyabati	Do.	Hemendra Kumar Ray, Hindu, Vaidya ; age 27 years.	700
22	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo ; age 56 years.	150
23	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Masumdar, Hindu, Brahmin ; age 42 years.	900
24	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 29 years.	1,500
25	"Bangavasi" (N) ...	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha ; age 56 years.	15,000
26	"Bankura Durpan" (N) ...	Bankura ..	Do.	Rama Nath Mukherji ; age 58 years	453

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
27	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh ; age 35 years	800	54 "C
28	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya ; age 36 years.	600	55 "D
29	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	19,000	56 "I
30	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 28 years.	600	57 "J
31	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi Brahmo ; age about 48 years.	9,000	58 "K
32	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne, Hindu, Brahmin	800	59 "
33	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo ; age 31 years.	450	60 "
34	"Bhisk Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giria Chandra Bagchi ...	250	63 "
35	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Ghosh, Vidyabhushan Kayastha ; age 38 years and Jaladhar Sen, Kayastha ; age 50 years.	1,000	64 "
36	"Bidushak" (P) ...	Do. ...	Do.	Kshetra Nath Banerji, Brahmin ; age 40 years.	600	65 "
37	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar, Satgope ; age about 42 years.	800	66 "
38	"Bikrampur" (P) ...	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Baidya ; age 34 years.	100	67 "
39	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin ; age 40 years.	900	68 "
40	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu ; age 33 years.	1,500	69 "
41	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700	70 "
42	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000	71 "
43	"Brahma Vadi" (P) ...	Barisal ...	Monthly	Monomohan Chakravarty, Brahmo ; age 52 years.	660	72 "
44	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purnendu Narayan Singh Bahadur and Harendra Nath Dutta.	800	73 "
45	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha ; age 32 years.	1,000	74 "
46	"Byabasa O Banijya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu, Brahmo ; age 36 years.	900	75 "
47	"Chabbis Pargana Vartavaha" (N) ...	Bhawanipur	Weekly	Abani Kanta Sen, Hindu, Baidya ; age 30 years.	500 to 700	76 "
48	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800	77 "
49	"Chhatra" (P) ...	Dacca ...	Monthly	.....	500	78 "
50	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	450	79 "
51	"Chikitaa Prakas" (P) ...	Nadia ...	Do.	Dr. Dhirendra Nath Haldar, Hindu, Gandabani ; age 32 years.	1,000	80 "
52	"Chikitaa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500	81 "
53	"Chikitaa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya ; age 39 years.	800	82 "

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
54	"Chinsura Vartavaha" (N)	Chinsura ...	... Weekly	... Dins Nath Mukherji, Brahmin ; age 45 years.	1,000
55	"Dainik Chandrika" (N) ...	Calcutta ...	... Three issues a week.	... Haridas Dutta, Hindu, Kayastha ; age 48 years.	1,600
56	"Dacca Prakas" (N) ...	Dacca ...	... Weekly	... Mukunda Vihari Chakravarty, Hindu, Brahmin ; age 42 years.	800
57	"Darsak" (N) ...	Calcutta ...	... Do.	... Satis Chandra Bhattacharji, Brahmin ; age about 39 years.	800
58	"Dharma-o-Karma" (P) ...	Do. ...	... Quarterly	... Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
59	"Dharma Tatva" (P) ...	Do. ...	... Fortnightly	... Vaikuntha Nath Ghosh, Brahmo ...	800
60	"Dharma Pracharak" (P) ...	Do. ...	... Monthly	... Nrisingha Ram Mukherji Hindu, Brahmin ; age 51 years.	2,000
61	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	... Weekly	... Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 52 years.	2,500
62	"Dhruba" (P) ...	Do. ...	... Monthly	... Birendra Nath Ghosh, Hindu, Kayastha ; age 37 years.	800
63	"Education Gazette" (N) ...	Chinsura	... Weekly	... Mukundadeo Mukherji, M.A., B.L., Brahmin ; age 56 years.	1,000
64	"Faridpur Hitaishini" (N)	Faridpur	... Do.	... Raj Mohan Majumdar, Hindu, Vaidya ; age about 77 years.	900
65	"Galpa Lahari" (P) ...	Calcutta	... Monthly	... Jnanendra Nath Basu, Hindu, Kayastha ; age 36 years.	600
66	"Gambhira" (P) ...	Malda ...	... Bi-monthly	... ....	.....
67	"Gaud-duta" (N) ...	Do. ...	... Weekly	... Krishna Chandra Agarwallah, Hindu, Baidya.	400
68	"Grihastha" (P) ...	Calcutta ...	... Monthly	... Sarat Chandra Dev, Kayastha ; age 56 years.	500
69	"Hakim" (P) ...	Do. ...	... Do.	... Masihar Rahman, Muhammadan ; age 31 years.	500
70	"Sri Gauranga Sevaka" (P)	Murshidabad	... Do.	... Lalit Mohan Banerji, Hindu, Brahmin ; age 56 years.	600
71	"Hindusthana" (N) ...	Calcutta ...	... Weekly	... Haridas Datta, Hindu, Kayastha ; age 42 years.	900
72	"Hindu Ranjika" (N) ...	Rajshahi ...	... Do.	... Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
73	"Hindu Sakhā" (P) ...	Hooghly ...	... Monthly	... Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
74	"Hitavadi" (N) ...	Calcutta ...	... Weekly	... Manindranath Basu, Hindu, Kayastha ; age 43 years, and 3 others.	28,000
75	"Hitvarta" (N) ...	Chittagong	... Do.	... Birendra Lal Das Gupta, Hindu, Vaidya.	600
76	"Homeopathi-Prachar" (P) ...	Calcutta ...	... Monthly	... Probodh Chandra Banerji, Hindu, Brahmin ; age 41 years.	1,000
77	"Islam-Abha" (P) ...	Dacca ...	... Do.	... Sheik Abdul Majid ...	1,000
78	"Islam-Rabi" (N) ...	Mymensingh	... Weekly	... Maulvi Naziruddin Ahmad, Musulman ; age about 34 years.	700
79	"Jagat-Jyoti" (P) ...	Calcutta ...	... Monthly	... Jnanatana Kaviraj, Buddhist ; age 56 years.	700
80	"Jagaran" (N) ...	Bagerhat Weekly	... Amarendra Nath Basu, Hindu, Kayastha.	About 300

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<i>Bengali—continued.</i>						
81	"Jahannabi" (P)	... Calcutta Monthly	... Sudhakrishta Bagchi, Hindu, Brahmin; age 29 years.	1,400	108 " Mo
82	"Jangipur Sangbad" (N)	... Murshidabad	... Weekly	.....	.....	109 " Mu
83	"Janmabhumi" (P)	... Calcutta ...	... Do.	... Jatindranath Dutta, Hindu, Kayastha; age 31 years.	300	110 " Mu
84	"Jasohar" (N)...	... Jessore ...	... Weekly	... Ananda Mohan Chaudhuri, Hindu, Kayastha.	600	111 " Mu
85	"Jubak" (P)	... Santipur ...	... Monthly	... Jnananda Pramanik, Brahmo; age 39 years.	500	112 " Mu
86	"Jugi-Sammilani" (P)	... Comilla ...	... Do.	... Radha Govinda Nath, Hindu, Jugi ...	1,500	113 " Na
87	"Jyoti" (N) ...	... Chittagong	... Weekly	... Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000	114 " Na
88	"Kajer Loke" (P)	... Calcutta ...	... Monthly	... Saroda Piasad Chatterji, Brahmin; age 46 years.	350	115 " Na
89	"Kalyani" (N) ...	... Magura ...	... Weekly	... Bisweswar Mukherji, Brahmin; age 49 years.	500	116 " Na
90	"Kanika" (P) ...	... Murshidabad	... Monthly	... Umesh Chandra Bhattacharya, Hindu, Brahmin; age 38 years.	150	117 " Na
91	"Karmakar Bandhu" (P)	... Calcutta ...	... Do.	... Banamali Seth, Hindu, Swarnakar; age 48 years.	500	118 " Na
92	"Kasipur-Nibasi" (N)	... Barisal ...	... Weekly	... Pratap Chandra Mukherji, Hindu, Brahmin; age 69 years.	500	119 " I
93	"Kayastha Patrika" (P)	... Calcutta ...	... Monthly	... Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 66 years.	750	120 " I
94	"Khulnavasi" (N)	... Khulna ...	... Weekly	... Gopal Chandra Mukherji, Hindu, Brahmin; age 53 years.	350	121 " I
95	"Krishak" (P) ...	... Calcutta ...	... Monthly	... Nikunja Behari Dutt, Kayastha, age 40 years.	1,000	122 " I
96	"Kshristya Bandhav" (P) ...					123 " I
97	"Kushadaha" (P)	... Calcutta ...	... Monthly	... Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	500	124 " I
98	"Mahajan Bandhu" (P)	... Do. ...	... Do.	... Raj Krishna Pal, Hindu, Tambuli; age 44 years.	400	125 " I
99	"Mahila" (P) ...	... Do. ...	... Do.	... Revd. Braja Gopal Neogi, Brahmo; age 59 years.	200	126 " I
100	"Mahisya Samaj" (P)	... Do. ...	... Do.	... Narendra Nath Das, Hindu, Kaivarta	200	127 " I
101	"Mahisya-Surhid" (P)	... Diamond Harbour	... Do.	... Haripada Haldar, Hindu, Kaivarta; age 81 years.	350	128 " I
102	"Malda Samachar" (N)	... Malda ...	... Weekly	... Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100	129 " I
103	"Malancha" (P) ...	... Calcutta ...	... Monthly	... Kali Prasanna Das Gupta ...	.....	130 " I
104	"Manasi" (P) ...	... Calcutta ...	... Do.	... Subodh Chandra Dutt and others, Hindu, Kayastha; age 37 years.	1,000	131 " I
105	"Mandarmala" (P)	... Calcutta ...	... Do.	... Umesh Chandra Das Gupta, Hindu, Brahmo; age about 56 years.	400	132 " I
106	"Medini Bandhab" (N)	... Midnapore	... Weekly	... Devdas Karan, Hindu, Sadgope; age 46 years.	600	133 " I
107	"Midnapore Hitaishi" (N)	Ditto ...	... Do.	... Manmatha Nath Nag, Hindu, Kayastha; age 37 years.	200	134 " I
						135 " I

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
108	" Moslem Hitaishi " (N) ...	Calcutta ...	... Weekly	... Shaikh Abdur Rahim and Mozum-mul Haque.	6,300
109	" Muhammadi " (N) ...	Do. ...	... Do.	... Muhammad Akram Khan, Musalman; age 39 years; and Maulvi Akbar Khan.	About 1,400
110	" Mukul " (P) ...	Do. ...	... Monthly	... Hem Chandra Sarkar, Brahmo; age 39 years.	1,000
111	" Murshidabad Hitaishi " (N)	Saidabad	... Weekly	... Banwari Lal Goswami, Hindu, Brahmin; age 49 years.	500
112	" Nabagraha Prasanga " (P) ...	Mymensingh	... Monthly	.....	.....
113	" Nandini " (P) ...	Howrah ...	... Do.	... Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	500
114	" Natya Mandir " (P) ...	Calcutta ..	... Do.	... Amarendra Nath Dutta, Hindu, Kayastha; age 40 years.	500
115	" Navya Banga " (N) ...	Chandpur	... Weekly	... Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	500
116	" Nayak " (N) ...	Calcutta ...	... Daily	... Panchcowri Banerji, Brahmin; age 47 years.	3,800
117	" Navya Bharat " (P) ...	Do. ...	... Monthly	... Devi Prasanna Ray Chowdhuri, Brahmo; age 61 years.	1,000 to 1,500
118	" Nihar " (N) ...	Contai ...	... Weekly	... Madu Sudan Jana, Brahmo; age 45 years.	500
119	" Noakhali Sammilani " (N)	Noakhali Town	.. Do.	... Fazlur Rahman, Muhammadan ...	500
120	" Pabna Hitaishi " (N) ...	Pabna ...	... Do.	... Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	" Pallichitra " (P) ...	Bagerhat	... Monthly	... Ashu Tosh Bose, Hindu, Kayastha; age 36 years.	About 500
122	" Palli Prasun " (P) ...	Joynagore, 24-Parganas district.	Do.	... Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
123	" Pallivashi " (N) ...	Kalna ...	... Weekly	... Sasi Bhushan Banerji, Hindu, Brahmin; age 49 years.	500
124	" Pallivarta " (N) ...	Bongong ...	... Do.	... Charu Chandra Roy, Hindu, Kayastha; age 48 years.	500
125	" Pantha " (P) ...	Calcutta ...	... Monthly	... Rajendra Lal Mukherji ...	500
126	" Pataka " (P) ...	Do. ...	... Do.	... Hari Charan Das, Hindu, carpenter by caste.	500
127	Prabhini (N) ...	Calcutta ...	... Weekly	.....	.....
128	" Paricharak " (N) ...	Do. ...	... Bi-weekly	... Kailas Chandra Sarkar; age 39 years	900
129	" Prachar " (P) ...	Jayanagar	... Monthly	... Revd. G. C. Dutt, Christian; age 47 years.	1,400
130	" Praja Bandhu " (N) ...	Tippera ...	... Fortnightly	... Purna Chandra Chakravarti, Kaivarta; Brahmin; age 31 years.	200
131	" Pajapati " (P) ...	Do	... Monthly	... Jnanendra Nath Kumar ...	750
132	" Prabhat " (P) ...	Do. ...	... Do.	... Devendra Nath Mitra ...	200
133	" Prakriti " (P) ...	Do. ...	... Do.	... Devendra Nath Sen ...	1,000
134	" Prantavasi " (N) ...	Netrokona	... Fortnightly	... Joges Chandra Chowdhuri, Brshmin.	800
135	" Prasun " (N) ...	Katwa Weekly	... Banku Behari Ghosh, Goalas; age 42 years.	645

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<i>Bengali—continued.</i>							
136	"Pratikar" (N) Berhampore	... Weekly	... Kamakshya Prasad Ganguly, Hindu, Brahmin; age 66 years.	500	168	Seram
137	"Prativasi" (P) ...	... Calcutta ...	... Monthly	... Satya Charan Mitra, Kayastha; age 32 years.	500	169	"Sisu
138	"Pravasi" (P) ...	... Do. ...	... Do.	... Ramananda Chatterji, M.A., Brahmo...	5,000	170	"Sau
139	"Priti" (P) ...	... Do. ...	... Do.	... Pransankar Sen, M.A., Hindu, Baidya; age 30 years.	300	171	"Sik
140	"Puspodyan" (P)	... Do. ...	... Do.	... Jnanendra Nath Bose ...	200	172	"Sik
141	"Rahasya Prakas" (P)	... Do. ...	... Do.	... Purna Chandra De, Subarnabanik; age 33 years.	300	173	"Sik
142	"Rajdut" (P) ...	... Do. ...	... Do.	... Rev. Rasha Maya Biswas, Christian; age 31 years.	500	174	"Sik
143	"Rangpur Darpan" (N) ...	Rangpur ...	... Weekly	... Sarat Chandra Majumdar, Hindu, Brahmin; age 47 years.	400	175	"Sili
144	"Rangpur Sahitya Parisad Patrika" (P)	Do. ...	... Quarterly	... Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500	176	"Sne
145	"Ratnakar" (N) ...	Asansol ...	... Weekly	... Abdul Latif, Muhammadan; age 47 years.	200	177	"Sop
146	"Sadhak" (P) ...	Nadia ...	... Monthly	... Satis Chandra Viswas, Hindu, Kavarta; age 32 years.	200	178	Sri
147	"Sahitya" (P) ...	Calcutta ...	... Do.	... Suresh Chandra Samajpati, age about 46 years.	3,000	179	Sri (P)
148	"Sahitya Parisad Patrika" (P)	Do. ...	... Quarterly	... Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste; age 49 years.	1,800	180	"Sri (A)
149	"Sahitya Sanghita" (P) ...	Do. ...	... Monthly	... Shyama Charan Kaviratna, Brahmin; age 60 years.	500	181	"Sri An
150	"Sahitya Samvad" (P) ...	Howrah ...	... Do.	... Pramatho Nath Sanyal, Hindu, Prahmin; age 34 years.	2,000	182	"Su
151	"Saji" (P) ...	Calcutta ...	... Do.	... Radha Govind Nath ...	700	183	"S
152	"Samaj" (P) ...	Do. ...	... Do.	... Adhar Chandra Das ...	450	184	"S
153	"Samaj Bandhu" (P) ...	Do. ...	... Do.	... Satis Chandra Roy ...	300	185	"S
154	"Samaj Chitra" (P) ...	Dacca ...	... Do.	... Jnanendra Nath Das, Brahmo; age 60 years.	700	186	"S
155	"Samay" (N) ...	Calcutta ...	... Weekly	... Kunja Behari Das, a barber by caste.	200	187	"Su
156	"Sammilani" (P) ...	Do. ...	... Quarterly	... Kali Mohan Bose, Brahmo, age about 41 years.	300	188	"S
157	"Sammilani" (N) ...	Do. ...	... Fortnightly	... Bijoy Krishore Acharya, B.A., LL.B., Christian; age 46 years.	450	189	"S
158	"Sammilani" (P) ...	Do. ...	... Monthly	... Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300	190	"S
159	"Sandes" (P) ...	Do. ...	... Do.	... Sivanath Sastri, M.A., and others ...	6,000	191	"S
160	"Sanjivani" (N) ...	Do. ...	... Weekly	... Kasi Chandra Das Gupta, Brahmo; age 60 years.	400	192	"T
161	"Sansochhini" (N) ...	Chittagong	... Do.	... Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 36 years.	200	193	"T
162	"Santan" (P) ...	... ....	... Monthly	... Nikhil Nath Roy, Kayastha; age 49 years.	500	194	"T
163	"Santi" (P) ...	Do. ...	... Do.	... Sarat Chandra Dev, Kayastha; age 49	400	195	"T
164	"Saswati" (P) ...	Calcutta ...	... Do.	... Rajani Kanta Guha, Brahmo; age 44 years.	300	196	"T
165	"Sansar Suhrid" (P) ...	Do. ...	... Do.	... Revd. W. Carey; age 57 years	200	197	"T
166	"Sebak" (P) ...	Dacca ...	... Do.				
167	"Senapati" (P) ...	Calcutta ...	... Do.				

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
168	Serampore (N) ...	.. Serampore	... Fortnightly	... Ganendra Nath Kayar, a Satgope by caste ; age 32 years.	.....
169	"Sisu" (P) ...	.. Calcutta ...	... Monthly	... Baradakanta Majumdar, Hindu, Kayastha ; age 39 years.	400
170	"Saurabha" ...	.. Mymensingh	... Do.	... Kedar Nath Majumdar	1,000
171	"Siksha-o-Swasthya" (P) ...	Calcutta ...	... Do.	.. Atul Chandra Sen, M.A., B.L., Baidya ; age 39 years.	200
172	"Sikshak" (P) ...	.. Barisal	.. Do.	.. Revd. W. Carey ; age 57 years	125
173	"Siksha Prachar" (P)	.. Mymensingh	.. Do.	.. Maulvi Moslemuddin Khan Chowdhury ; age 36 years.	1,000
174	"Siksha Samachar" (N) ...	Dacca ...	.. Weekly	... Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 36 years.	1,500
175	"Silpa-o-Sahitya" (P)	.. Calcutta ...	... Monthly	... Manmatha Nath Chakravarti	500
176	"Snehamayi" (P)	.. Dacca ...	... Do.	.. Revd. A. L. Sarkar	200
177	"Sopan" (P) ...	Do. ...	... Do.	.. Hemendra Nath Datta, Brahmo ; age 37 years.	250
178	Sri Nityananda Sevak (P) ...	Murshidabad	... Do.	.. Avinash Chandra Kavyatirtha, Brahmin ; age 46 years.	400
179	Sri Boishnav Dharma Prachar (P).	Burdawn	... Do.	.. Kunja Behari Goswami.	.....
180	"Sri Sri Vaishnava Sangini" (P)	Calcutta ...	... Do.	.. Madhusudan Das Adhikari, Vaishnab ; age 31 years.	400
181	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N)	Do. ...	... Weekly	... Rasik Mohan Chakravati, Brahmin ; age 41 years.	17,000
182	"Subarna-banik" (N) ...	Do. ..	.. Do.	.. Kiran Gopal Sinha, Hindu, Subarna-banik ; age 30 years.	1,000
183	"Suhrid" (N) ...	Bakarganj	... Fortnightly	.. Rama Charan Pal, Hindu, Kayastha	.....
184	"Sumati" (P) ...	.. Dacca ...	... Monthly	.. Purna Chandra Ghosh, Kayastha ; age 40 years.	500
185	"Surhid" (P) ...	Calcutta ...	... Do.	.. Jotindra Mohan Gupta, B.L., Hindu, Baidya ; age 37 years.	300
186	"Suprabhat" (P)	.. Do. ...	... Do.	.. Sm. Kumudini Mittra, Brahmo ; age 30 years.	900
187	"Suraj" (N) ...	Pabna ...	... Weekly	.. Kishori Mohan Roy, Hindu, Kayastha ; age 39 years.	500
188	"Suhrit" (P) ...	Calcutta ...	... Monthly	.. Hari Pada Das, B.A., Brahmo ; age 28 years.	300
189	"Surabhi" (P) ...	Contai ..	... Do.	.. Baranashi Banerji, Hindu, Brahmin ; age 45 years.	250
190	"Swarnakar Bandhav" (P) ..	Calcutta ...	... Do.	.. Nagendra Nath Shee, M.A., goldsmith by caste ; age 41 years.	500
191	"Swastha Samachar" (P) ..	Do. ...	... Do.	.. Dr. Kartic Chandra Bose, M.B.	4,500
192	"Tambuli Samaj" (P) ...	Do. ..	... Do.	.. Rajkristo Paul and others, Hindu, Tambuli ; age 36 years.	300
193	"Tattwa Kaumudi" (P) ...	Do. ...	... Fortnightly	.. Lalit Mohan Das, M.A., Brahmo, age 40 years.	500
194	"Tattwa Manjari" ...	Do. ...	... Monthly	.. Kali Charan Basu ; age about 41 years	600
195	"Tattwa-bodhini Patrika" ...	Do. ...	... Do.	.. Rabindra Nath Tagore, Brahmo, age 52 years.	300
196	"Teli Bandhav" (P) ...	Howrah ...	... Do.	.. Bahir Das Pal, Hindu, Teli ; age 39 years.	2,00
197	"Tooshini" (P) ...	Dacca ...	... Do.	.. Anukul Chandra Gupta, Sastri ; age 42 years.	1,250

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—concluded.</i>						
198	"Trade Gazette" (P)	Calcutta ...	Monthly	Kamal Hari Mukherji ...	900 to 2,000	226 "A
199	"Triveni" (P) ...	Basirhat ...	Do.	Satis Chandra Chakravarti, Brahmin; age 40 years	100	227 "P
200	"Tripura Hitaishi" (N)	Comilla ...	Weekly	Kamaniya Kumar Singha, Brahmo; age 26 years.	450	228 "A
201	"Uchchasa" (P)	Calcutta ...	Monthly	Bhabataran Basu, Hindu, Kayastha; age 33 years.	150	229 "B
202	"Udbodhana" (P)	Do. ...	Do.	Swami Saradananda ...	1,500	230 "B
203	"United Trade Gazette" (P)	Do. ...	Do.	Narayan Krishna Goswami, Brahmin, age 48 years.	3,000 to 10,000	231 "C
204	"Upasana" (P) ...	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 66 years.	300	232 "I
205	"Utsav" (P) ...	Calcutta ...	Do.	Ramdayal Majumdar, M.A., and others	100	233 "J
206	"Vasudha" (P) ...	Do. ...	Do.	Banku Behari Dhar, Baidya ...	500	234 "K
207	"Yamuna" (P) ...	Do. ...	Do.	Phanindra Nath Pal, B.A., Kayastha; age 30 years.	900	235 "
208	"Yogi Sakha" (P)	Do. ...	Do.	Adhar Chandra Nath, Yogi; age 50 years.	750	236 "
209	"Yubak" (P) ...	Santipur	Do.	Yogananda Pramanick, Brahmo; age 39 years.	500	237 "
210	"Vartavaha" (N)	Ranaghat	Weekly	Girija Nath Mukherji, Hindu, Brahmin; age 43 years.	600	238 "
211	"Vijaya" (P) ...	Calcutta ...	Monthly	Bipin Chandra Pal and others ...	700	239 "
212	"Viswadut" (N)	Howrah ...	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	2,000	240 "
213	"Viswavarta" (N)	Dacca ...	Do.	Abinas Chandra Gupta, Vaidya; age 37 years.	6,000	241 "
<i>English-Bengali.</i>						
214	"Ananda Mohan College Magazine." (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300	242 "
215	"Bangavasi College Magazine" (P)	Calcutta ...	Do.	G. C. Basu ...	600	243 "
216	"Dacca College Magazine" (P)	Dacca ...	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510	244 "
217	"Dacca Gazette" (N) ..	Do. ...	Weekly	Satya Bhushan Dutt Roy, Baidya; age 47 years.	600	245 "
218	"Dacca Review" (P) ...	Do. ...	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200	246 "
219	"Fratern" ...	Calcutta ...	Quarterly	Rev. W. E. S. Holland ...	200	247 "
220	"Jagannath College Magazine." (P)	Do. ...	Monthly	Lalit Mohan Chatterji, Brahmo ...	700	248 "
221	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly	Board of Professors, Rajshahi College	300	249 "
222	"Bangpur Dikprokash" (N)	Rangpur ...	Weekly	Jyotish Chandra Majumdar, Brahmin; age 36 years.	300	250 "
223	"Sunjaya" (N) ...	Fardipur ...	Do.	Kama Nath Ghosh, Hindu, Kayastha; age about 41 years.	500	251 "
224	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Revd. J. Watt, M.A. ...	1,300	252 "
225	"Tippera Guide" (N)	Comilla ...	Weekly	Bajani Kanta Gupta, Hindu, Vaidya; age 49 years.	500	253 "

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
226	<i>Garo.</i> "Achikni Bibeng" (P)	Calcutta ...	Monthly	E. G. Phillips	550
227	"Phring Phring" (P)	Do. ...	Do.	D. McDonald	400
228	"Agraval" (P) ...	Do.	Monthly	Chuni Lal, Agarwalla	200
229	<i>Hindi.</i> "Bharat Mitra" (N)	Calcutta ...	Do.	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	8,000
230	"Bir Bharat" (N)	Do. ...	Do.	Pandit Ramananda Dobey, Hindu, Brahmin; age 31 years.	1,500
231	"Chota Nagpur Dut Patrika" (P)	Ranchi ...	Monthly	Rev. E. H. Whitley, Christian ...	450
232	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily	Babu Ram Parat Kar, Hindu, Brahmin; age 32 years.	600
233	"Daragar Daptar" (P)	Do. ...	Monthly	Ram Lal Burman, Hindu, Kshatriya; age 28 years.	800
234	"Hindi Vangabasi" (N) ...	Do. ...	Weekly	Harikisan Josahar, Hindu, Kshatriya; age 38 years.	6,500
235	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly	Padmaraj Jaina, Hindu, Jain; age about 40 years.	550
236	"Manoranjan" (P)	Do. ...	Do.	Ishwari Prosad Sharma, Hindu, Brahmin; age 50 years.	500
237	"Sevak" (P) ...	Do. ...	Do.	Nawab Zadik Lal, Brahmin; age 31 years.	500
238	<i>Parvatiya.</i> "Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 61 years.	400
239	<i>Persian.</i> "Hablul-Matin" (N)	Calcutta ...	Weekly	Saiyid Jelaluddin, Muhammadan; age 62 years.	1,000
240	<i>Poly-lingual.</i> "Printers' Provider" (P)	Calcutta ...	Monthly	S. T. Jones	500
241	"Sadhu Samvad" (P)	Howrah ...	Do.	Nilananda Chatterji, N.L.; age 36 years	350
242	<i>Sanskrit.</i> "Vidyodaya" (P)	Calcutta ...	Monthly	Hrishikes Sastri	500
243	<i>Bengali-Sanskrit.</i> "Aryya Prabha" (P)	Chittagong	Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
244	"Hindu Patrika" (P) ..	Jessore ...	Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi; age 61 years.	940
245	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do.	Hari Mohan Das Thakur ...	400
246	<i>Urdu.</i> "Al-Hilal" (N) ...	Calcutta ...	Weekly	Maulana Abul Kalem Asad, Muhammadan; age 27 years.	1,000
247	"Tandrsut" (P)	Do. ...	Monthly	.....	.....
248	"Negare Basm" (L)	Do. ...	Do.	Muhammad Sayed Hossan Askari, N.A., age 26 years and another.	400
249	<i>Urduya.</i> "Utkal Varta"	Do. ...	Weekly	.....	.....

Referring to the proposed introduction into the South-African House of Assembly a Bill to remove certain grievances of the South-African Indians, the *Bangavasi* [Calcutta] of the 6th June says:—Fortunately the agitation which

Mr. Gandhi raised in favour of the South-African Indians drew the attention and sympathy of Lord Hardinge. His Excellency insisted on the appointment of a Commission to enquire into the whole situation, and the result of this enquiry has been the proposed Bill. For this His Excellency will be ever remembered by all Indians in foreign lands as a great friend of theirs.

BANGAVASI.
June 6th, 1914.

I.—FOREIGN POLITICS.

Referring to the proposed introduction into the South-African House of Assembly a Bill to remove certain grievances of the South-African Indians, the *Bangavasi* [Calcutta] of the 6th June says:—Fortunately the agitation which

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II.—HOME ADMINISTRATION.

(a)—Police.

2. Referring to the correspondence published in *Capital*, in which is given a case of police oppression against which even a European indigo-planter, who was moreover a friend of the local Magistrate, could not get redress against a mere constable, the *Basumati* [Calcutta] of the 6th June says:—

The Magistrate, who was a friend of the planter and surely believed his story, ought not to have let the constable go with the nominal punishment of transfer to the Sadar. The police threatened the planter with a counter case against him if he persisted in pressing his own case. But then if the police had brought a case against the planter, could not the Magistrate reveal the falsity of the evidence adduced by them? Police oppressiveness leads the people to distrust the police and the Government. Did not the Magistrate feel even this? Need the Government be told after this why the people fear the police, do not love them nor volunteer to help them in any matter?

BASUMATI.
June 6th, 1914.

How the police can be breakers of the peace is illustrated by the case now pending at Barrackpore, in which three constables of the Chanak outpost stand charged with having robbed a literate constable on the high way. Why should not the people then suspect that the hand of the police is also in many of the dacoities which are being committed in this country? Very few cases of oppression by the police come to the notice of the authorities, because it is very difficult to secure evidence against policemen and people fear to displease the police. If the authorities can make arrangements for keeping the names of complainants secret they may come to know of many cases of police zulum.

3. Referring to the above case the *Bangavasi* [Calcutta] of the 6th June expresses the same views as the *Basumati* and adds:—

BANGAVASI.
June 6th, 1914.

The police have now become all-powerful, and more often than not, Magistrates support them in their misdeeds. It is only because a European gentleman, quite as respectable as the Magistrate himself, is concerned in the matter that the thing has seen the light of day. Had an Indian been the victim of such an oppression he would never have dared to say anything. The higher authorities are fully aware that the police often commit such high-handed acts, and we all know the scathing criticism of police misdeeds made by the late Sir John Woodburn. In the present case, it is a great pity that a District Magistrate, whose duty it is to protect the people, should support a wrong committed by a policeman and thus encourage such acts. We invite the attention of the Lieutenant-Governor of Bihar and Orissa to the matter and hope that it will be brought to the notice of His Excellency the Viceroy as well. It should also form the subject of an interpellation in the Legislative Council.

4. The *Dacca Gazette* [Dacca] of the 1st June writes in English:—

DACCA GAZETTE.
June 1st, 1914.

“The problem and its solution.” Because of the prevalence of dacoities, political and otherwise, in rural areas, the well-to-do people of the villages live in utmost anxiety for their lives and properties. Consequently it is not unnatural that many of them should be inclined to quit their

village residences so as to live in cities and towns where lives and properties are comparatively more secure. Many rich persons, residents of villages, shifted their stored-up wealth from their houses to the Bengal Bank which, because of this overflow of fixed deposits, reduced its rates of interest from 4 per cent. to 3 per cent. Though that state of things does not exist now, yet it cannot be denied that few rich people of the mafusal keep large amounts of money with them. We cannot say that the Government is indifferent to this state of things. It is trying its utmost to put down decoits and other crimes. But in spite of its best effort it has not been able to eradicate the evil.

It is not possible for the Government to increase the police force to an extent that will suffice to guard every village adequately by regular police. The chaukidari system does not answer the purpose for two reasons. The chaukidars, unlike policemen, are not trained to use arms in cases of emergency. So they can offer no resistance to any desperate criminal in the commission of crimes. The fact of their being armless also fails to deter any gang from falling upon any house-holder. Again, the number of chaukidars in each village is quite inadequate, and it cannot be sufficiently increased without throwing additional burden of taxation upon the poorer people of the villages. Whereas we find no practicability of adequately guarding the rural areas by stipendiary police force, we request the Government to be prepared to organize village voluntary police force for the protection of lives and properties. If fresh legislation be necessary for this purpose, the Government should undertake the measure without much loss of time. We think that the character of our educated people has considerably changed for the better. Those of the educated persons that live in villages will not, we believe, hesitate to render voluntary help to Government only if the latter choose to utilize it. They will also be prepared, we think, to undergo a proper course of training so as to qualify themselves for the efficient discharge of the duties they may be called on to perform. The Government, we are sorry to notice, seem to have no confidence upon the loyalty of the people. Why is it otherwise that the Indians are not permitted to enter the voluntary force of Government? It seems to us quite paradoxical that the Government, which has no scruple to admit the Indians to the regular army, closes the doors of voluntary force against them. However, we think that the time has now come to allow the children of the soil to take a voluntary active part in the internal and external defence of the country. The British nation is more liberal than the other nations of Europe in their treatment of the subject races.

We hope this liberalism will now enable them to remove this grievance of the Indian people in the manner suggested above.

MOSLEM HITAISHI,
June 5th, 1914.

"Terrible anarchy."

5. The *Moslem Hitaishi* [Calcutta] of the 5th June has the following:—

TERRIBLE ANARCHY.

Deposition of Dhan Mahmud.

At about 1 or 2 o'clock on the night of Wednesday, the 4th Baisakh last, the Deputy Manager of the Hon'ble Raja Sasi Kanta Acharyya of Mymensingh, Rash Bihari Mitra, *Naib* of the Sribardi Cutchery, Amla Bharat Chandra Kusari and others, accompanied by 4 elephants and countless armed *lathials*, attacked my house. I could well identify Rash Bihari Mitra, Bharat Kusari, Mukram Mandal and Minhazuddin peon, etc.

The four elephants utterly trampled down the six rooms of my house and the *lathials* damaged and threw away my stocks of paddy, rice, jute, clothes, utensils. The elephants killed many of my goats. Minhazuddin peon struck my younger brother Ainuddin with a sword, necessitating his removal to Sherpur hospital in a moribund state. He is in a precarious condition.

The matter was duly reported by wire to the Joint-Magistrate of Jamalpur and the District Magistrate of Mymensingh, whereupon two Moslem Darogas from Sherpur thana came up to hold an inquiry. Unhappily the first of these Darogas asked me to sign a false statement to the effect that I

know nothing of my assailants. Afraid of being tricked like this, I fled to a village named Jankipur. The abovementioned Daroga followed me there and forced me to sign the above statement. I informed the Magistrate of this act of oppression, whereupon the Inspector of police of Jamalpur made a fresh inquiry into the facts and went away with information about this fraud. Thereafter the Joint-Magistrate of Jamalpur personally came and inspected the scene of the occurrences.

The Raja's *lathials* are keeping watch on me; there is no telling when they may kill me.

DHAN MAHMUD.

6. Anent the above, the *Moslem Hitaishi* [Calcutta] of the 5th June

MOSLEM HITAISHI,
June 5th, 1914.

writes:—

"Terrible anarchy."

We ask the Divisional Commissioner and the District Magistrate to inquire into the matter impartially. For various reasons, there seems little good likely to ensue from inquiries by the most inferior rank of police officers. We trust the attention of the Governor will be drawn to this case.

7. The *Barisal Hitaishi* [Barisal] of the 25th May writes:—

BARISHA HITAISHI,
May 25th, 1914.

"It is the way."

Recently thefts were seriously rife in the village of Kasipur in Jessore. The police thana was a mile away and the police could do nothing to cope with the criminals. Thereupon some of the local youths formed themselves into a body and began to patrol all the village lanes at night, until all the thieves were thoroughly scared away. The Magistrate has since rewarded Babu Fani of Bhushan Mukherji, the leader of the band, with the present of a silver watch.

Herein lies a remedy which can be adopted everywhere in the country for coping with outbreaks of local crime. Let such bands of youths be formed in every village. During the Swadeshi agitation such bands did great service in Bakarganj district. We hope Government will entirely encourage the formation of such bodies now.

8. The *Sanjivani* [Calcutta] of the 4th June says that although all classes

SANJIVANI,
June 4th, 1914.

"Gurkha oppression" in East Bengal against Gurkhas that complaints of oppression are frequently heard. Gurkhas were drafted into

Eastern Bengal during the agitation which followed the partition of Bengal. They did not shrink from even belabouring respectable men at Barisal. At Dacca they have looted shops in broad daylight. What makes them so bold in misdeeds? Government is requested to enquire into the matter. Recently a number of Gurkhas indiscriminately assaulted men, women and children at Nayabasti in Dacca. Some time before this a Gurkha had been sentenced to 6 months' imprisonment for stealing a kid belonging to one Gafur Shaikh of this locality. The recent affray also was begun by a Gurkha who had gone to Gafur's house ostensibly to buy a fowl, but most probably to pick a quarrel with him. Eleven people were wounded by the Gurkhas in this affray, one man was killed and two were seriously wounded. One of these two men had given evidence against the Gurkha who had stolen a kid. The police and the Magistrate are trying to have the guilty Gurkhas identified. But as all Gurkhas look much the same to ordinary Bengalis, no one is being able to identify the guilty persons. Government should at once send all Gurkhas out of Eastern Bengal. The Dacca Musulmans also are very turbulent. A quarrel with them is likely to have very serious consequences.

9. The *Hitavadi* [Calcutta] of the 5th June writes:—

HITAVADI,
June 5th, 1914.

"Gurkha oppression." The very name of Gurkha has come in Bengal to be a synonym for outrageous manifestations of official repression and for ruffianism. The inoffensive people of the country are horror-struck at the bare mention of their name. We are surprised and astounded to hear that there has been another outbreak of Gurkha oppression in the Keraniganj quarter of Dacca town. We could not believe such lawlessness possible under British rule. How much longer will such a state of things be allowed to continue?

BANGAVASI,
June 6th, 1914.

10. The *Bangavasi* [Calcutta] of the 6th June draws the attention of the Inspector-General of Police, Bengal, to the case "A case of bribery." in which one Priyanath Manjhi of village Singur in the Hooghly district complained against a constable of the Singur thana that the latter had extorted an illegal gratification from him by means of threats, but which the complainant has been obliged to withdraw because his witnesses are now unwilling to give evidence in his favour, having been frightened by the prospect of displeasing the police. Before the withdrawal of the case Mr. B. L. Gupta, Sub-Deputy Magistrate, enquired into it and reported it to be true. Under the circumstances the Inspector-General should call for the records and do the needful.

MOSLEM HITAISHI,
June 5th, 1914.

11. The *Moslem Hitaishi* [Calcutta] of the 5th June has the following:— Rangpur stands second among the districts "The Jexia tax in Rangpur and of Eastern Bengal in area, population and the the Marriage salaami or *marcha*." number of its zamindars and jottars. The majority of its population consists of illiterate, cultivating Moslems. Below is given a brief account of the manner in which the zamindars and jottars commit oppression on them. Be it known that the jottars in Rangpur are superior in income even to zamindars elsewhere:—

(1) The *marcha* or marriage *salaami*. The father of the bride is compelled to pay this to the jottar (varying from Rs. 10 to Rs. 50) on the occasion of his daughter's marriage. Else the holding is sold off, or suits for arrears of rent are instituted. The jottars here never furnish *dakhilas* on receipt of rents. Thus the illiterate and poor raiyat is compelled to pay these marriage *salaamies* to the jottar without objection. Moslems alone have to pay this impost on the occasion of the marriage of their daughters. Hindus are exempt. Formerly Hindus had to pay the Jexia. This is a similar tax, only it is the Moslem who has now to pay and not the Hindu. Rangpur thus appears to be a place outside British rule, where the jottars are all in all.

(2) The raiyat has to pay the expenses if there is a *jatra* or music party at the house of the jottar. The raiyat has to contribute, if the jottar is to perform the Sradh ceremony of his father or mother. The raiyat is to subscribe, if the jottar is to build a good tin-roofed room in his house. The raiyat has to pay his mite if the jottar is to buy a good elephant or horse. If there is a Barwari puja being organized by the jottar, the raiyat must bear his share of the expenses. In addition to all these, there is an extra impost levied here on the legitimate rent payable, which is probably without a parallel under British rule elsewhere. Four rupees may be the rent for a bigha of land and the extra impost connected with this may be—

12 annas for road-cess at three annas per rupee.

2 " as Paikan.
4 " as Tohuri.
4 " as Bheti.
4 " as Punyaha nazar.
4 " as Ganer firi.
2 " for printing charges.

The raiyat has thus to pay Rs. 6 in all. If Government asks why the raiyats pay these at all, the answer is that they are mostly illiterate and poor and cannot cope with powerful zamindars and jottars, specially as these latter never furnish *dakhilas* for rents paid.

The jottars here take kabuliyaats as they like from their raiyats, but do not furnish them with the corresponding *pattahs*. Government ought to enforce the law and compel these jottars to supply *pattahs* to their raiyats. Even if *pattahs* are supplied, they are supplied only on payment of a *nazar*. Government ought to inquire into these facts through detectives.

KAYEM-UD-DIN AHMED,

Secretary to Chilmari, Rangpur.

(d) — Education.

12. The *Jagaran* [Bagerhat] of the 31st May writes:—
 "Primary education in Bengal." It is strange that while the Education Department is yearly spending more and more money for the promotion of primary education, the number of primary schools and the number of students attending such schools are steadily dwindling. The reason may be thus set forth:—

Formerly schools were content with small grants. Now-a-days in place of a number of such schools, there is one Board school established for each group of 10 or 15 villages. These new schools are housed in buildings costing Rs. 10,000 or more, while formerly school houses cost some Rs. 1,500 or thereabouts to build. And of this large outlay, quite a decent part is eaten up by contractors who undertake the building operations. The Inspecting staff too has been strengthened considerably, so much so that where there were two Sub-Inspectors before, there are 14 now. It is said that these officers had to undertake semi-official functions like keeping watch on boys attending swadeshi meetings and so forth. Well, that agitation is now dead, and so perhaps the number of these officers may be reduced considerably now. Now improved school houses and increase in the number of inspecting officers have not, in our opinion, brought about any improvement in the quality of the training imparted. The old system was, after all, the best. One of its leading features, the public Middle Vernacular Examination, has been done away with, to the considerable detriment of vernacular schools generally, which have lost along with this examination much of their attractiveness for students, many of whom now flock to the High English Schools. Government was said sometime ago to be considering the revival of these examinations. Why has nothing been done yet? When will Mr. Hornell find a solution for all the problems connected with this question of primary education in Bengal?

13. The *Charu Mihir* [Mymensingh] of the 2nd June says that Mymensingh town stands in great need of another High School over and above those already existing which are failing to accommodate all candidates for admission. Instead of doing anything to supply this want Mr. Stapleton has ordered the authorities of the City School and Mrityunjaya School in the town to reduce the number of students on their rolls. This is surely a queer order when Government is trying hard to spread education in the country. He has served similar orders on school authorities in other places also. It is very difficult also to establish a new school within his jurisdiction. For any proposal to establish a new school is sure to meet keen opposition from him. Babu Harendranath Chakravarti also had the audacity to try to find fault with the mode of teaching of the teachers of the Mymensingh City School. It is well-known that the mode of teaching in the school is very good. This is, moreover, proved by the satisfactory result which the school secures every year in examinations.

14. The *Moslem Hitaishi* [Calcutta] of the 5th June writes that the inspector of schools in the Dacca Division lately inspected the City Collegiate School at Mymensingh. There are some 1,000 students studying here but he asks that there should be 500 as a maximum, with a limit of 40 for each class. And he suggests that the lower classes should be abolished altogether and the able Head Master of the school should retire. All this is really puzzling and most arbitrary. It cannot certainly conduce to public contentment.

15. The *Hitavadi* [Calcutta] of the 5th June writes that the number of students who pass their Matriculation examination every year in these days is so large that barely half of them can manage to get admission into the colleges, where the number of students in each class is strictly limited by Regulations. In consequence of this restriction, a large number of youths cannot prosecute their studies further. And it is only those rich students who can bribe the clerks of the Calcutta colleges who can gain admittance into those institutions. Neither with the qualification of a mere Matriculate do they find any decent avenues of employment open to them. This is a state of

JAGARAN
 May 31st, 1914.

CHARU MIHIR,
 June 2nd, 1914.

MOSLEM HITAISI,
 June 5th, 1914.

HITAVADI,
 June 5th, 1914.

things which calls for an early and drastic remedy at the hands of the Vice-Chancellor.

MOSLEM HITAISHI,
June 8th, 1914.

16. The *Moslem Hitaishi* [Calcutta] of the 5th June publishes a complaint "The Lalpur Madrassa." to the effect that Maulvi Mukin-uddin, who has been head of a Madrassah at Lalpur thana in Rajshahi, which has been repeatedly commended by the inspecting officers for Moslem education for some years past, has, for unknown reasons, not received his salary of Rs. 10 per month from the District Board for the 6 months from August to January last. The consequence is that the Maulvi is threatening to close the school which will mean great loss to the local Moslems who are mostly sunk in the deepest ignorance.

AL-HILAL,
June 8th, 1914.

17. *Al-Hilal* [Calcutta] of the 3rd June publishes a letter on the subject Moslems and the Patna University. noted in the margin, written by one Syed Abul Hussan of Mohalla Guzri in Patna. He says that from the University Committee's report it is impossible to decide whether the proposed University is going to be a Christian or a Hindu or a Government institution. Taking a rapid survey, one finds that there will be a King's College, and a well-furnished and well-equipped Sanskrit College where there will be about a hundred students who will be fed and educated at Government expense.

But from the Muhammadan standpoint the report of the Committee is extremely disappointing. The European and Hindu members have made equal divisions of the money allotments. The Hindu members for a grant of Rs. 28,000 to a Hindu College have allowed the Europeans to have a paid Vice-Chancellor on Rs. 30,000 a year (an arrangement which nowhere exists), at the same time conceding to them principalships and professorships.

Under such circumstances, how can the Moslems believe that the University belongs to a Government whose empire rests on two pillars (namely Hindus and Muhammadan). If the proposal for the establishment of an institution for the teaching of Arabic falls through, who will be responsible for the result? Surely the Moslem community will lay the whole blame upon the heads of the Hon'ble Maulvi Fakhruddin and Mr. Nur-ul-Huda, if they are not successful in securing this concession for this community.

(e)—*Local Self-Government and Municipal Administration.*

BASUMATI,
June 8th, 1914.

18. The *Basumati* [Calcutta] of the 8th June calls the attention of the Government to the debate which recently took place at a meeting of the select committee of the Calcutta Corporation on the subject of the appointment of a District Health Officer in Calcutta. Raja Kishikesh Law protested against the appointment of a European where the services of a qualified Bengali could be obtained on the principle inculcated by the Government itself, namely, that Beharis should be given preference in Bihar and Punjabis in the Punjab, and so on. The Raja is not a lack-lank professional politician piping to the gallery. His words deserve to be specially considered by the Government. As for the municipality, why should it spend more money of the rate-payers on a European when an equally qualified Bengali can be had at a less cost?

(g)—*Railways and communications, including canals and irrigation.*

NOAKHALI
SAMMILANI,
June 1st, 1914.

19. The *Noakhali Sammilani* [Noakhali] of the 1st June urges on the Government the necessity of diverting the course of the Meghna instead of abandoning Noakhali town. The writer holds that it is possible to divert the course of the Meghna at Noakhali, so that the local people should not be ruined by Government insisting on abandoning the town.

BANGAVASI,
June 8th, 1914.

20. A correspondent of the *Bangavasi* [Calcutta] of the 6th June says "Re-excavation of a canal." that the scheme to acquire 600 feet of land along each bank of the canal from Chaumakh to Sarpai within the Contai subdivision of the Midnapore district with a view to widening

the canal has greatly alarmed the cultivators on the banks, who will be ruined if the scheme is carried out. They have already twice or thrice given lands to Government for the khal. If now what little they still possess is taken away from them, including their homesteads, which almost all fall within the 600 feet, where will they go and what will they live on? The scheme will, moreover, cost the Government a large sum of money and a long time will be required to carry it out. The purpose of this scheme can, however, be served by widening the Balighai and Tikrapara khals along which there already exist ample lands for widening the channels. Government is requested to consider the matter.

(h)—General.

21. The *Charu Mihir* (Mymensingh) of the 2nd June says that the public in Bengal cannot and do not agree with the Partition of Mymensingh.

CHARU MIHIR,
June 2nd, 1914.

Government that the administration of the bigger districts will be improved by splitting them into small districts. The public in Mymensingh, for instance, do not feel any inconvenience through their district being a very big one. All the inconveniences from which the district now suffers will be removed by the construction of railway lines in it. On the other hand, the people of Mymensingh have been reaping immense benefits from the fact of the district being a very big one. Living under one district administration fifty lakhs of people are being bound to each other with ties of unity and friendship, and consequently public opinion is more powerful in Mymensingh than in many other districts. If the district is partitioned, public opinion in it will be weakened, officials will be less under check and administration will suffer.

Mymensingh as it now stands is rich in wealth and population, hence Mymensingh town is now in the enjoyment of water-works, a first class college, a high class charitable dispensary and other great works of public utility. Do small districts like Bogra enjoy these benefits?

There is an additional Magistrate in almost every district and a Civilian Subdivisional Magistrate in every subdivision. The District Magistrate never holds a criminal court. In fact, his main duties at present are inspection and disposal of confidential works. The Collectorate work can very well be done by a Deputy Magistrate. If it is intended that the District Magistrate should do every work himself, it will be necessary to turn every thana into a district.

The District Magistrate now-a-days exercises control over subdivisional officers under him in the same manner as a Divisional Commissioner exercises control over District Magistrates under him. As to whether District Magistrates come in personal contact with the people of every part of his jurisdiction or not is quite immaterial. For, practically what do people gain by Subdivisional Officers ruling over small jurisdictions coming in contact with them?

Government will be doing a very rash and unjust act if it goes on partitioning districts against the wishes of its inhabitants.

The authorities say that the creation of new districts will amount to the creation of new centres of public opinion. This also will not be the case in Mymensingh if the rumoured scheme of its partition is carried out. It is rumoured that Jamalpur and Kishorganj will be the headquarters of the two new districts. Now Jamalpur is only 32 miles from Mymensingh and most places in Tangail will be nearer to Mymensingh than Jamalpur. Jamalpur and Tangail are already centres of public opinion. Hence the local public will not be benefited in this respect by the present scheme of partition. The people of Tangail do not want a partition of Mymensingh, and above all will not tolerate the establishment of their headquarters at Jamalpur. The writer here quotes a Tangail correspondent to prove that the people of Tangail do not want first of all to be separated from Mymensingh, and next to have the headquarters of their new district, if they must be separated from Mymensingh, established at Jamalpur. They want the headquarters to be established at a central place between Tangail and Jamalpur. It is projected that a broad-gauged railway line will be constructed from the base of the Garo Hills

where coal-mines have been discovered to the Jamuna river at Serajunge through Mymensingh town. This line practically divides the Tangail and Jamalpur subdivisions into two equal parts. The headquarters of the new district may very well be established at some station on this line east of the station on the Jamuna river.

HITAVADI,
June 5th, 1914.

22. The *Hitavadi* [Calcutta] of the 5th June writes that the public of Bakarganj have recently submitted to Government a memorial against the rumoured partition of their district. The reasons they have set forth in the memorial are cogent and worthy of attention. They argue that the money which should be better spent on education, sanitation and communications should not be diverted to increased charges for district administration, which will be entailed by any scheme of partition. Such a partition will also involve increased expenses for zamindars who will have to set up two establishments of naibs where one suffices now.

MOHAMMADI,
May 27th, 1914.

23. The *Mohammadi* [Calcutta] of the 27th May has the following:—

The admission of Mosalmans into Government service had so long been almost an impossibility, and the replies given by the Government of Bengal to the questions on the subject asked in the Legislative Council have furnished ample evidence of the fact that the claims of deserving Mosalmans have often been passed over in favour of comparatively worthless Hindus. It is, therefore, with very great pleasure that we notice the circular recently issued by the Government regarding the appointment of Mosalmans in Government service. The entire Mosalman community is grateful to His Excellency Lord Carmichael for thus granting their just prayer.

MUSLEM HITAISHI,
June 5th, 1914.

24. In discussing the recent Government order reserving for Moslems a definite proportion of ministerial appointments in certain districts in Bengal, the *Muslem Hitaishi* [Calcutta] of the 5th June writes:—

"Clerkships for Moslems and the love for Moslems shown by the Bengal Government." We recognise along with the *Sanjivani* that ministerial appointments exert no very elevating influence on the character. But our community is so poor that it cannot afford to neglect any single avenue of honest and comparatively lucrative employment which it may find open to it. We doubt, though, how far this circular will be operative in practice. The Hindu clerks now in office will do their level best to retain their monopoly and shut out Moslems on the plea of incompetence. Talking of this question of competence, the *Bangavasi* writes that it wants competence to be the sole test for admission into office. Well, are not 50 per cent. of the existing Hindu clerks utterly incompetent? Even competent Moslems are not allowed admission to offices which a powerful Hindu Burra-Babu has filled with his own utterly worthless dependants and relations.

Furthermore, on the basis of population, Moslems could claim a larger proportion of offices than a third to be reserved for them in most districts of Eastern Bengal. The Bengal Moslem League should keep a list of Moslem candidates for such offices, so that whenever there is a vacancy, it can supply names and no plea may be raised that qualified candidates are not forthcoming.

What is wanted is a Board on which Hindus, Moslems and Europeans should all be equally represented to control these appointments. They should hold examinations and judge of the fitness of candidates. After all, passing an examination is not the sole test of competence for office.

Moslems entering an office manned almost wholly by Hindus are jeered at by the latter and burdened with a load of work which proves insupportable to a new-comer. By these means it is sought to get rid of them. These facts show the falsity of the Hindu profession about fraternising with Moslems.

BIR BHARAT,
June 2nd, 1914.

25. The *Bir Bharat* [Calcutta] does not agree with the conclusions which have been arrived at in the Sanitary resolution of the Government of India regarding the mortality of infants in India. It says that the mortality in question is not entirely due to the ignorance of mothers but the chronic poverty of the people of this country is also largely responsible for it.

"The Barisal conspiracy case—
a few words."

26. *The Barisal Hitaishi* [Barisal] of the 1st June writes as follows:—

BARISAL HITAISHI,
June 1st, 1914.

Four months have elapsed since the disposal of the Barisal conspiracy case. From rumours current in Barisal town at that time we wrote that the sentences on the twelve persons who had confessed would be reduced by Government ranging from four years to one month. No one then contradicted this statement of ours. Again, our reporter himself saw that at the time of taking bonds from the released persons in which they bound themselves never to take part in any unlawful undertaking, the District Magistrate verbally promised that he would not stand in the way of those who were students among them getting admitted into schools and colleges.

Recently one of the released boys, named Abinash Chandra Datta Chaudhury of Birgunj, District Dinajpur, has written a letter to Babu Sarat Chandra Guha, his pleader, in which he plaintively complains that he has not yet been able to secure admission into a school. He applied to the Director of Public Instruction for the necessary permission. The Director directed him to apply to the Inspector of Schools. Accordingly he applied to the Inspector. Then the Inspector told him to apply through the District Magistrate. He has now submitted an application through the District Magistrate, and prays his pleader to intercede with the Magistrate on his behalf so that he may get the necessary permission and be saved from the utter ruin of prospects of life which would otherwise befall him.

We pray the authorities to consider how far it would be just and wise for them to ruin the prospects of a boy whose innocence made the Government to withdraw its case against him.

As for the convicted persons, their friends and relations have become anxious why Government is not yet reducing the sentences passed on them. When people asked us if their sentences would actually be reduced, we assured them that words of high officials could not go in vain. Then it was rumoured that Government could not reduce the sentences so long as the time for filing an appeal was not over. This seemed reasonable and people remained quiet for some time. Now the question has again arisen in their minds as to why so much delay is being made in reducing the sentences. Mr. B. C. Chatterji, Counsel for the defence in the case, is receiving many letters on the subject. A feeling of distrust is coming on people's minds. We hope Government will make definite statement for our knowledge as to whether there was or was not an agreement for reducing the sentences, and if there was, when it will be fulfilled.

The decision in the conspiracy case was arrived at in consultation with the 26 accused persons, their friends and relations, and 10 or 12 lawyers. Hence the public as well as the Government are fully aware what arrangements were actually made at that time. Under the circumstances, it is necessary that what has to be done should be done speedily. We want to see the prestige and credit of the authorities inviolable. Hence we beg to draw their attention to the matter.

"Destruction of mosques. The 27. *The Hitavadi* [Calcutta] of the 5th June Laskarpur mosque affair." refers to the various attempts which are being made by Moslems to save certain mosques at Laskarpur near Kidderpur Docks threatened with acquisition and destruction by the Port Commissioners. The Presidency Moslem League is moving in the matter and we hope Lord Carmichael will hear what pious Moslems have to say and do them justice.

HITAVADI,
June 5th, 1914.

Laskarpur tombs and mosques. 28. *Al-Hilal* [Calcutta] of the 3rd June in referring to the demolition of Laskarpur tombs and mosques reviews some of the incidents in connection with the Cawnpore mosque case. It goes on to say that it was only when the walls of the mosques had been razed to the ground and its dust thrown to the winds, when the walls of the mosque had been besmeared by the blood of those who were full of religious frenzy, when the prison house of Cawnpore was completely blocked by the presence of 107 rioters, and when the counsels of the few wire-pullers from outside had prevailed that the highest ruler of the land had to come from the heights at Simla.

AL-HILAL,
June 3rd, 1914.

It observes next that the question of the Laskarpur mosque has been before the Muhammadan public for a long time. In 1899 when a representation was sent to Sir Edward Baker, he dismissed it by saying that it was not a matter of great importance. Last February when the work of demolition was commenced the Muhammadans were perturbed and made representations to the local officials, held meetings, and forwarded copies of the resolutions to Government. When the Muhammadans proposed to send a deputation to attend on His Excellency the Governor to make representations it was refused on the ground that the facts relating to the case were known to Government.

Now the question is, will those leaders who are only counselling calmness tell in the name of God what the Moslems are to do when all their prayers and supplications have proved fruitless? How will they be able to save their mosques from being reduced to dust? Will now those Muhammadan gentlemen, who at the time of the Cawnpore mosque affair came forward, now show the course of action which the Muhammadans are to adopt?

It may be perfectly true that things ought to be conducted in a calm spirit, but such calmness does not apparently influence the Government in any way.

It concludes by saying that the ray of hope has not yet disappeared and hopes that His Excellency, who has already gained great popularity by his wise statesmanship, will hear the prayer of his Moslem subjects and bring about a satisfactory solution of the question.

29. The *Mohammadi* [Calcutta] of the 5th June takes exception to the refusal by His Excellency the Governor to receive a deputation from the Committee for the preservation of Mosques in Calcutta on the subject of the Laskarpur mosque. No one, thinks the writer, ever dreamt that His Excellency could refuse to receive a deputation on such a grave and important subject. A remembrance of the unpleasant Cawnpore incident makes one's heart shudder. Here the above Committee is trying heart and soul to prevent the occurrence of any unpleasant or riotous incident in connection with the Laskarpur mosque. But it is a matter of deep regret that in spite of repeated prayers and petitions Government has not yet issued its final order relating to the mosque. A feeling of distrust and despondency is coming on the minds of the public. We request the Musalman community to patiently await the final orders of the Government, and the Government to bear in mind at the time of issuing these orders that according to Islam no one has the right to sell or otherwise dispose of a wakf property.

III.—LEGISLATION.

SANJIVANI,
June 4th, 1914.

30. Referring to the India Council Bill, the *Sanjivani* [Calcutta] of the 4th June says:—

"Reform of the Council of the Secretary of State for India." The Indians want the wholesale abolition of the Secretary of State's Council. But the Secretary of State has not fulfilled this desire of theirs. Retired Indian Civilians will become members of the new India Council. But Indians expect no benefit from them. Indians can rely on the sense of justice of the Secretary of State, but they cannot rely on the sense of justice of the retired pucca Civilians.

Indians gave the opinion that if it was not possible to abolish the Council, it should be constituted by three members elected by them, three English statesmen and three India-returned Englishmen. But this prayer also of theirs has not been granted by the Secretary of State. English statesmen are willing to do justice to Indians, but then the Secretary of State will not take them in his Council.

The Secretary of State's proposal that he will select two members out of 40 men elected by the Indians has really grieved us. The Indians should be allowed to make the final selection themselves. The idea of granting Rs. 9,000 extra to the Indian members of the Council is objectionable. Nowhere in the British Empire should any distinction of pay be made on the ground of the incumbent being a native or a foreigner.

The proposal that the Secretary of State will be competent to deal with confidential matters without reference to his Council is dangerous. If there is any necessity for an India Council, it is necessary for advising the Secretary of State in difficult matters. If the Council is not consulted in such matters, it may as well be abolished. The idea of placing departments under individual members is also highly objectionable. If it is carried out, the result will be that retired Indian Civilians will be India's final court of appeal, and the Secretary of State will be a mere tool in their hands.

The proposal that there will be no weekly sitting of the Council as heretofore is also objectionable. In a vast country like India momentous events happen every week. If, therefore, the Council does not sit every week, the administration of the country will be practically vested in one or two men. We do not expect any benefit from this change.

Meetings should be held in every town in India to protest against the proposed Bill.

31. The *Bangavasi* [Calcutta] of the 6th June says that the India Council Bill has satisfied neither the masses nor "India Council Bill." the educated community in India. It does not provide for a supply of food to the poor, nor does it propose to reduce the prevailing high prices, prevent adulteration of food-stuff, check malaria, prevent excessive child mortality or untimely death, provide wholesome drinking water or make good arrangements for drainage. On the other hand, the proposal of the Congresswallas to make the pay of the Secretary of State for India payable by the British Government has not been accepted. The Indian politicians wanted to make the Secretary of State really responsible to Parliament for his action by making him a direct salaried servant of the British Government. Again, the proposal to place each department of the India Office under one member of the Council is fraught with the danger of placing all Indian affairs under the ultimate control of individual members of the Council and making the authorities in India mere tools in their hands. The other provisions also of the Bill, namely, forming of a quorum with three members, disposal of confidential matters by the Secretary of State personally, and so forth, are calculated to make the Secretary of State and his Council even more powerful than what they are now. Intelligent people should judge whether this is a reform or destruction. The prayer of the Congresswallas to have one-third of the members of the Council elected by the Indians has also been rejected. The Secretary will select two men out of 40 men elected by the non-official members of the Legislative Councils in India. A queer proposal indeed! The proposal made in the Bill to pay to Indian members in the Council Rs. 9,000 each more than their regular pay has alarmed many Indians who think that if this is done, Indians will not in future be able to object to European officers in India being given more pay than Indian officers of equal position. This is, however, sheer perversity. There cannot be an absolute equality between a ruling race and a subject race. The English have not come to India on a pilgrimage. They want to and will profit by their occupation of the country. Moreover, there can be no comparison between the case of two Indian members of the India Council and that of more than 2,000 English officers in India. Under the circumstances, it will be best for the Indians to take graciously what is being graciously given by their rulers. As for the real good of the Indian community it can be achieved by the community by its own exertions only and not by seeking favours from somebody else.

BANGAVASI,
June 6th, 1914.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. Asutosh Jana of Birulia writes to the *Hitavadi* [Calcutta] of the "Midnapore floods and rents." 5th June to protest strongly against Government collecting rents this season from the rayats living in parts of Midnapore affected by the late floods. These floods were largely due to the incapacity and neglect of the local Public Works officers. And the victims of this disaster have since then been living in the utmost penury. They have not the wherewithal to repair their damaged houses and replenish their diminished stock of cattle.

HITAVADI,
June 5th 1914.

As an illustration of the neglect of the Public Works officers, it may be mentioned that a new *bund* along the Keleghai river was allowed to be breached by certain rayats in their own interests without any opposition from the responsible Public Works overseer. The consequence was the flooding of large areas with consequent damage.

Then again, there are *bunds* along the Subarnarekha river, the repairs to which are executed most perfunctorily, because of the dishonesty of the contractors and the supervising Public Works officers. Hence some of them were breached last year and large areas flooded as a result.

As for *takkavi* loans, the special officer appointed to distribute them has been withdrawn; but large numbers of people still require these loans. Some villagers in Haria thana have appealed to Government for such a loan, but Government has not so far disposed of their application, though a month has elapsed since it was sent.

VI.—MISCELLANEOUS.

SANJIVANI,
June 4th, 1914.

33. Referring to a manifesto issued by Sir K. G. Gupta, and others, "An oil-portrait of Lord Morley." *Sanjivani* [Calcutta] of the 4th June recounts the virtues of His Lordship for which Sir K. G. Gupta and his fellow-workers in this matter ask the Indians to subscribe for the proposed oil-portrait and then goes on to say:—

Lord Morley ignored the thousands of petitions which Bengalis made to him for annulling the partition of Bengal and said that the partition could by no means be annulled. He gave his assent to the passing of several repressive measures. He ordered the imprisonment of Indians without trial. If now the Indians pay money for an oil-portrait of his, will it be consonant with their self-respect? The Indians should not hate him for what he did, but it would be derogatory to their self-respect if they subscribe for an oil-portrait for him.

BASUMATI,
June 6th, 1914.

34. Referring to the case in which two Europeans stand charged with having shot pigeons in the Kushineshwar Temple on the Mahanadi river in Orissa, the *Basumati* [Calcutta] of the 6th June remarks:—

The Europeans who come to reside in India ought to pick up some knowledge of the customs, manners, and religious ideas of the Indians. In India the killing of an animal in a temple causes as much pain to the Indians as the killing of a man on the altar in a church used to cause to the Christians of old. The Hindus who believe in the transmigration of the soul make no essential difference between a man and a lower animal. The reincarnating ego, according to them, sometimes becomes a man and sometimes a lower animal according to the nature of his ripening karma. This is why the killing of an animal in a temple keenly hurts the feeling of Hindus.

HITAVADI,
June 6th, 1914.

35. The *Hitavadi* [Calcutta] of the 5th June writes:—

"Wages in Assam." At the recent Assam Dinner in London Mr. Macleod, the president, declaimed against the Madras Government for having closed some of the districts in that Presidency against recruitment for the Assam gardens. Evidently he forgot that Governments have to think more of the interests of the people committed to their care than of the convenience of the planters. The fact is, the wages offered to the indentured labourers in Assam are not adequate in these hard days, and it would be more useful to raise these wages than to find fault with a benevolent Government. And it is strange that men who were so profuse in their sympathy for the Indian factory labourer as to procure the Factory Act, limiting the hours of employment in factories, have no sympathy to spare for the coolies on the tea plantations.

NAYAK,
June 8th, 1914.

36. The *Nayak* [Calcutta] of the 8th June writes:—

"Hindu colonization." Hindus used to found colonies in foreign lands in the Buddhist era. But genuine Hindus did not found colonies unless they made wide conquests. The present-day Christian races of Europe also do not found colonies without effecting extensive

conquests according to the old system. This is the radical principle of the foundation of colonies. Englishmen do not found colonies on the lines on which they govern India. They do not want to admit into their colonies the black, yellow and brown races of Asia. General Sir Ian Hamilton has clearly stated the grounds for this dislike :—

- (1) Asiatics are a thrifty and self-controlled people.
- (2) Asiatics can work on small wages.
- (3) Asiatics are not inferior to Europeans in any degree in skill as workmen.

So if Asiatics are allowed to live with Europeans in the same colony, the interests of these latter may considerably suffer. How could rice-eating black folk be allowed to live in the same country with Europeans?

These are the facts, the real sentiments of Europeans. If under these circumstances, Indians want to force an entry into English colonies, it is not likely that they will succeed. It is no small credit to the Englishmen that they tolerate so much in this matter, and try to deal with it impartially. But we have no right to overstep our limits and try to be their equals, simply because they are liberal and advanced. In India there are many provinces still sparsely populated, no trouble can ensue if we seek to colonise Assam or parts of the Central Provinces and Orissa; rather Government may be expected to help such efforts in all ways.

We make all these remarks with reference to the conduct of Gurdit Singh and his followers. India is a sort of milch-cow, which is supplying food to all Europe. It is strange therefore that Indians cannot make their living in India. We are strongly opposed to imitating European ways. Is it necessary for the frog also to jump, because the lion jumps? It is not the part of wisdom to create trouble needlessly. Earthen pot as you are, you will be smashed if you come into contact with the brass pot. If you want to go into Canada, Australia, etc., you are sure to get rebuffed. The result will be vain discontent. We are not prepared to encourage the growth of such discontent. As it is, Englishmen have tried to do us a great measure of justice in this matter in Canada and South Africa. They deserve our thanks therefor. But we have no business to create trouble artificially and thereby expose our own shame and cowardice as a conquered people. Why should we go abroad? Cannot we live a simple life at home? We ought to vow not to go abroad or to seek the help of others. Let us live or die in our own home. We have no business to try conclusions with Europe.

37. The *Suraj* [Calcutta] of the 1st June writes that it is undeniable "The problem of the *bhadralok*." that in these days people in India suffer from chronic scarcity of food. Of course in the past India suffered from famines, but they were temporary visitations; whereas in these days, famine may be said to be the normal condition of large sections of the population. It is of the respectable middle classes that we are most thinking. It is they who are most hit by this difficulty of making a livelihood. They are mostly villagers and they are indeed helpless. Such of them as occupy well-paid posts live in towns and do pretty well, but they are a mere handful. It is the fate of the majority which deserves consideration here. The young men of these families receive a high education and imbibe along therewith high ideas of life. But this education does not open out to them any suitable avenue of remunerative employment. So many of them find their lives a failure. Their families depend on their earnings and are consequently forced to starve. What will be the ultimate destiny of these desperate young men and of their starving dependants? It is a pity that this subject is not agitated publicly. It is a problem the solution of which calls for the combined efforts of Government and the popular leaders.

38. The *Moslem Hitaishi* [Calcutta] of the 5th June has the following :—

"An appeal from the Musalmans of Hili meant to draw the attention of our benevolent Government."

man families reside here. This is not so. The site for the new mosque indicated by the Khas Mahal Manager Babu is some 30 chains away from the *bandar* mosque, it is situated in a different quarter named Bura Hili and it is

SURAJ,
June 1st, 1914.

MUSLEM HITAISHI,
June 5th, 1914.

The Khas Mahal Manager Babu has indicated a place 10 chains to the north of the *Hili-bandar* boundary as a Musalman quarter, best suited for the erection of a mosque, since 50 or 60 Musal-

surrounded on all sides by Hindu houses. These are mostly *vairagis* who at all times of the day indulge in dancing and music with cymbals. The names of these *vairagis* are Lakshmi Kanta Shah, Radhakanta Shah, Gour Das, Rajkumar Das, Sribas Das, Haran Shah, Nil Kanta Hari, Nimai Das, Gokul Das, Kamal Das, Basik Das, Bidu Das, Rajani Das, Raicharan Poddar, Nakul Das, Sasadhar Dutt, Hareram Das, Gopal Das, Nawadwip Das, Tripura Sundari, Bihari Das, Gobinda Hakar, Kalachand Hakar, Rebati Mohan Sarkar, and Krishna Das. There are only two Moslem houses near the proposed site of the new mosque—Saritulla Karikar on the north-west corner and on the west corner Sital Karikar. About 15 or 16 cubits away from the site is the house of Tripura Sundari where worship is performed to the accompaniment of conch-shells and bells. At the house of Lakshmi Kanta Shah also, twice every day, religious services are performed to similar accompaniments. Again, about a *rasi* and a half away, is the house of the late zamindar Radhabinod Dhar Ray, where pujas are offered twice a day with great *eclat* with music from conch-shells and bells. Specially in the month of Magh, worship is performed for long hours in the morning and evening with similar music. Three *rasis* away are temples to Siva and Chamunda. In the month of Chaitra, many devoted followers of Siva recline on the ground near these temples, and often dance and sing too. The road to the proposed mosque will pass just alongside of these temples. This will render conflicts between Hindus and Moslems inevitable. Moreover, in the rains, 5 or 6 *rasis* of this road will be under water. It will be difficult for the *bandar* Moslems to pass along it without getting their clothes spoiled. An application has been sent up in favour of a *pucca* mosque at the house of Munshi Shah Mahiuddin Ahmed of Matsya Hat. There is only one Hindu shop near this mosque—that of the Marwari, Ghomanthiram Agarwala, about a *rasi* away from here. About two *rasis* away and screened from the proposed mosque are the shops of Haris Paddar and Ram Chandra Saha. Save these there are no other Hindu shops at Matsya Hat which is inhabited wholly by Moslems.

SHAH MAHI-UDDIN AHMED.

ABDUL RAZZAK BEPARI.

DAFFE ALI KHAN.

ARABAS ALI KHALIFA, etc.

Post office Hili.

District Bogra.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 13th June 1914.

CONFIDENTIAL.]

[No. 24 of 1914.]

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 13th June 1914.

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Order to be seen

WOMEN OF OLD ENGLAND: MASTERS IN BENGAL

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LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED
AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 16th June 1914.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Patrika" Bazar	Calcutta	... Daily ...	Mati Lal Ghosh, age 60, Kayastha ...	1,400
2	"Ananda Mohan College Magazine."	Ditto	... Monthly ...	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" ...	Ditto	... Daily ...	Surendra Nath Banarji, age 68, Brahmin	4,500
4	"Calcutta Spectator"	Ditto	... Weekly ...	Lalit Mohan Ghosal, age 40, Brahmin ...	500
5	"Calcutta University Magazine."	Ditto	... Monthly ...	Khagendra Nath Mitra, Kayastha ...	300
6	"Collegian" ...	Ditto	... Fortnightly	Nripendra Nath De, age 37, Kayastha ...	3,000
7	"Culture" ...	Ditto	... Monthly ...	Gan Ch. Ray, age 46, Hindu Baidya ...	500
8	"Darjeeling Mail" ...	Darjeeling	... Weekly ...	Rajendra Lal Sen, Hindu Satgope, age 30.	800
9	"Dawn and Dawn Society's Magazine."	Calcutta	... Monthly ...	Satish Ch. Mukharji, age 52 ...	600
10	"East" ...	Dacca	... Weekly ...	Mohim Ch. Sen, age 61, Brahmo ...	300
11	"Habul Matin" (English edition.)	Calcutta	... Do. ...	Saiyid Jelal-ud-din, age 61, Muhammadan.	1,000
12	"Health and Happiness"	Ditto	... Monthly ...	Kartik Ch. Basu, age 45, Kayastha ...	4,500
13	"Herald" ...	Dacca	... Daily ...	Priya Nath Sen, Hindu, Baidya ...	2,000
14	"Hindu Patriot" ...	Calcutta	... Weekly ...	Sarat Ch. Ray, age 46, Kayastha ...	1,000
15	"Hindu Review" ...	Ditto	... Monthly ...	Bipin Ch. Pal, Hindu, Teli, age 49 ...	700
16	"Hindu Spiritual Magazine."	Ditto	... Do. ...	Mati Lal Ghosh, age 60, Kayastha ...	400
17	"Indian Empire" ...	Ditto	... Weekly ...	Shashi Bhushan Mukharji, age 56, Brahmin.	2,000
18	"Indian Express" ...	Ditto	... Monthly ...	Purna Ch. Basu, age 50, Hindu Kayastha	250
19	"Indian Messenger" ...	Ditto	... Weekly ...	Pratab Ch. Som, Brahmo, age 51 ...	650
20	"Indian Mirror" ...	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya, age 35.	1,900
21	"Indian Nation" ...	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 30 ...	300
22	"Indian Royal Chronicle"	Ditto	... Monthly ...	Shamlal De, age 46, Hindu Subrabanik.	Unknown. A few copies published at times.
23	"Industry" ...	Ditto	... Do. ...	Kishori Mohan Banarji, age 35, Hindu Brahmin.	1,000
24	"Modera Review" ...	Ditto	... Do. ...	Rama Nanda Chatarji, Brahmo, age 59	2,000
25	"Mussalman" ...	Ditto	... Weekly ...	M. Rahaman, Muhammadan, age 33 ...	1,600
26	"National Magazine" ...	Ditto	... Monthly ...	Kali Prasanna De, age 66, Hindu Kayastha.	600
27	"Pilgrim" ...	Ditto	... Do. ...	Upendra Nath Basu, Brahmin, age 48	600
28	"Regeneration" ...	Ditto	... Do. ...	Abinash Ch. Ray, Brahmo, age 35 ...	200
29	"Reis and Rayset" ...	Ditto	... Weekly ...	Jogesh Ch. Datta, age 63 ...	350
30	"Review" ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, age 32, Brahmin.	1,000
31	"Telegraph" ...	Ditto	... Weekly ...	Satyendra Kumar Basu, age 36, Brahmin	1,200
32	"Unity and the Minister"	Ditto	... Do. ...	M. N. Basu, Brahmo ...	400 to 500
33	"World and the New Dispensation."	Ditto	... Do. ...	Mohim Ch. Sen, Brahmo, age 60 ...	400
34	"World's Messenger" ...	Ditto	... Monthly ...	Sundari Kakhya Ray, Hindu Mahisya, age 27.	400
35	"World's Recorder" ...	Ditto	... Do. ...	Kali Pada De, Kayastha, age 48 ...	2,700

СЕВЕРНАЯ АДДИЦИОННАЯ СИА ВНЕШНЯЯ ВАЛЮТНАЯ БАНКНОТЫ ОДНОГО РУБЛЯ
СОВЕТСКОГО СОЮЗА 1924 ГОДА

I.—FOREIGN POLITICS.

352. The *Bengalee* remarks that the drift of the debate in the Union Parliament in connection with the passing of the The Bill for South African Indians. second reading of the Bill for the partial redress of the grievances of the South African Indians

BENGALEE,
11th June 1914.

raises very little hope of a final settlement of the question. The Bill seeks to give effect to the recommendations of a Commission appointed by the Union Government themselves. But when it comes to embodying these recommendations in the law of the land, there is not only no unanimity in the House but an ill-suppressed sense of submission to the inevitable even in the consenting members. General Smuts, who pays a tribute to the assistance given to the Union Government by the Commission, refers to the fact that the Muhammadans are not yet satisfied with the way in which the marriage question has been settled, promises further enquiry into the matter and concludes by urging the House and specially the Natal members to assist the passage of the Bill in the present session. This is satisfactory so far as it goes. But the provision of the Bill to grant free passage to Indians willing to return to India and to forego their rights of residence in South Africa shows that apart from the overt hostility of Natal, the South Africans as a body are as unwilling as ever to dull their palm with entertainment of these unwelcome Oriental people. They want them to leave the country and are even willing to pay highly for this devoutly-wished-for consummation. The sinister aspect of this unasked kindness becomes all the more manifest when referring to Natal's demand for repatriation. General Smuts emphatically declares that the Government would do everything to get Natal out of the mire, that it would go a long way to obtain repatriation, and if inducements were necessary, they would be forthcoming. Thus there is absolutely no improvement in the attitude of the general body of South Africans towards the Indian settlers and they would much rather buy them tickets to hasten home than tolerate them for a moment in their midst. Then again much will depend upon the administration of the law, and with so little change in the feelings of the South Africans, it is idle to expect that it will be justly administered. Are the Indians a civilized people having the right of entry into and residence in every part of the British Empire? And if so why should the white members of the Empire object to their existence in their midst? One hears much of the low ideals and the lower standard of living of the Asiatic people. If the Asiatics are so low in everything, why not leave them to the operation of the law of the survival of the fittest?

353. The *Amrita Bazar Patrika* remarks that unless the ordinary rights and privileges of British subjects are granted to Indians in South Africa.

AMRITA BAZAR
PATRIKA,
11th June 1914.

the Indian residents in South Africa, the only reasonable solution of the problem seems to be repatriation. That is to say, the South African Indians should be helped to return to India at the cost of the Imperial Government and their losses fully recouped by the latter. For, the Indians would have never cared to go to South Africa and settle there if they had not been induced to do so by the Imperial Government for the benefit of its white settlers. Mr. Gandhi is opposed to repatriation, and his opinion is entitled to the highest respect of all; but, his reasons have not yet been publicly stated. The position is this. Should the Indians, with a spark of self-respect in them, remain in a country where they are looked down with contempt and not wanted by the dominant race? If not, what other recourse is left for them than to return to their mother-country, where there is enough room for fifty or sixty thousand labourers, and where they will certainly not be relentlessly persecuted and treated as pariahs, as they are being dealt with in South Africa.

II.—HOME ADMINISTRATION.

(d)—Education.

354. The *Telegraph* observes that of all public officers, those belonging to the Educational Service are, perhaps, the least likely to earn unpopularity, and this by nature of their duties. It is the exercise of executive authority which makes officials often run counter to the wishes or interests of the Officers of the Educational Service.

TELEGRAPH,
6th June 1914.

people ; but there is nothing in the Education Department which could justify a member thereof to displease the public. But unfortunately, of late years, a change has come over the educational officers of Government, and there are some of them whose acts and utterances show that they have, in a manner, identified themselves with the Executive and the members of the Criminal Investigation Department. The names of Messrs. Sharpe and Stapleton are most conspicuous in this respect. The former is now with the Government of India, and perhaps Bengal will have little to do with him during the next two years, for it is a two-year term that Dr. D. P. Sarbadhikari has been appointed as Vice-Chancellor of the Calcutta University. For, it is widely believed that Mr. Sharpe is to be the next paid incumbent of the office. But Mr. Stapleton is still connected with the Bengal Education Department ; and the following incident is reported by the Narayanganj correspondent of the *Patrika* :—“ The doings of Mr. Stapleton, the Inspector of Schools of the Dacca Division, have given rise to much public dissatisfaction. Lately he came to inspect the Jubilee School, when he said that the number of boys (750) who were reading in the school was too large and that he could not allow the number of students to exceed 500. At this, Babu Trailakhyia Nath Basu, a trustee of the school, replied that they would, on no account, discharge a single student, and that they would open a few sections of classes, if necessary. Upon this, Mr. Stapleton felt offended and left the school. It is nothing less than one of those incidents which help to create in the public mind an uncomfortable feeling, that the desire of the authorities, whether expressly announced or not, is to put restrictions on the spread of secondary education.

BENGALEE,
7th June 1914.

355. The *Bengalee* observes that it is curious but it is perfectly true that grown-up people find it more difficult to learn a new alphabet than a new language. This has been demonstrated in the case of English officers in India who have to pass examinations in one or more Indian languages. In order to get over the difficulty of learning a new alphabet they read books of which the language is Indian but the letters are Roman. It has been often urged that the Roman character should be introduced for all Indian languages, but the absurdity of such an idea scarcely needs being pointed out. The languages of India do not exist for the benefit of those who have to pass departmental examinations. It is only from the stand point of the people of India that the question of a common alphabet for all Indian languages should be considered. All European languages, with the exception of German and Russian, have a common alphabet, and this is a great help to the learning of foreign languages. In India the growth of nationalism depends upon a common language which can be spoken and understood by the people living in the different provinces of India. It is obvious that such a movement as the Indian National Congress would have been impossible but for the knowledge of the English language among the educated classes in all parts of the country. It is scarcely conceivable that the time will come when all India will speak and write a common language, but it is certain that if a common alphabet is introduced, the people of one province will easily learn the language of another. For instance, a Bengali will hardly feel any difficulty in learning Gujarati or Marathi, if those languages were written in the Bengali script. Except the four Dravidian languages, all Indian languages are of Sanskrit origin and can be easily acquired by an Indian knowing any of these languages. The idea of introducing a common script for all India was first seriously mooted by Mr. Sarada Charan Mitra. Besides writing a number of articles on the subject and addressing public meetings, he founded the *Devnagar*, a polyglot magazine in various Indian languages, but all printed in the Devnagri character. As a Bengali, Mr. Sarada Charan Mitra might have urged the claims of the Bengali script to be adopted as the universal script for all India. It may not be generally known but it is perfectly true that the Bengali character or *Bangakshar* is older than the Devnagri character. The script of Mithila and Bengal are the same, and Mithila was a famous seat of learning. Palm leaf manuscripts in Bengali script have been found bearing dates older than any Devnagri manuscript extant. Mr. Mitra, however, advocated the adoption of Devnagri as a common script because it is more widely used than any other Indian script. Sanskrit is read all over India and Devnagri is used for printing Sanskrit books. Many people who cannot write Devnagri read it and it is by far the most generally known and familiar script in India. So far Mr. Mitra's laudable efforts have not produced any tangible effects. The

Devnagar, which he maintained at his own cost, had to be discontinued for want of support and his movement was most resented in Bengal itself. It will be for the Government to direct the Education Department to introduce the Devnagri script and cause school books in the different Indian languages to be printed in that character, and it is doubtful if the Government which delights in a multiplicity of scripts, so far as court languages are concerned, will be easily moved to help the unification of India by the introduction of a common script for all Indian languages. Some signs are visible that this question is attracting attention elsewhere. An Anglo-Indian paper says that a common script would be of incalculable advantage as being equally familiar in Madras, Bombay, Bengal and the Punjab. It refers to the movement in support of the Roman character as a common script, but rightly thinks that no Indian alphabet will ever be abandoned in favour of an imperfect Romanised substitute. Some Indian alphabets are very complicated. One writer says that to print the Malayalam language over 700 complicated types are required so that it would take half a lifetime to learn the alphabet alone. It is a pity that Mr. Sarada Charan Mitra found himself alone in the field. Let it be hoped that Mr. Mitra is a pioneer whose example will be followed by others and that in the near rather than in the distant future India will have but one script for all its languages.

356. The *Amrita Bazar Patrika* remarks that every year when the

University publishes the results of the Matriculation and Intermediate examinations, there is a terrible scramble among the successful candidates to get into the best colleges. And as the proffered

supply is much more than the demand, the congestion is sought to be relieved by the amiable clerks of some of the well-known high grade colleges of Calcutta by the imposition of a sliding scale of preferential tariff on the applicants for admission. The amount varies with the bulk of the crowd before them as well as the intensity of the anxiety of the applicant in question. Every year at this season the paper reminds the college authorities about this scandal, but little or nothing seems to have been done so far towards preventing or at least minimizing it. Already the talk may be overheard about buying off a seat in this college or that college by so much. If the temple of learning is thus contaminated by corruption from the very threshold, does it augur well for the mental or moral betterment of the educational pilgrims?

357. The *Bengalee* understands that Mr. Stapleton, Inspector of Schools,

High English schools in the Dacca Division, has been steadily pursuing a policy of curtailing the number of boys in the high English schools of the Division. Recently, as the *Charu Mitir* writes, he has served a notice on the authorities of the City Collegiate School and the Mritunjoy School, of the town Mymensingh, to reduce their roll.

The local schools, it is reported, are quite unable to meet the increasing demand for admissions and a new school is urgently needed in the town. Under these circumstances, the order of the Divisional Inspector has come as a surprise upon the public. A similar complaint also came some time ago from Narayanganj. It is not clear what authority the Inspector possesses for passing such arbitrary orders. The University has fixed the limit of students for each class in a high English school. The Divisional Inspectors have no right to go beyond its regulations on the subject. It is desirable that the action of Mr. Stapleton should be brought to the notice of the Local Government. The University should also be moved to decide on the competency of this official to override the express regulations of the Senate. Some of the guardians of education in the country are often found too ready and willing to perform the function of its undertakers.

358. The *Amrita Bazar Patrika* remarks that the manner in which

Appointments in the Corporation. important and well-paid appointments are being made in the Corporation has naturally aroused great public indignation. There was quite lately

an instance, when the posts of two District Health Officers had to be filled up. There are four District Health Officers in the Calcutta Corporation. The pay of these posts was from Rs. 300 to Rs. 500. About six years ago two vacancies occurred, but as two Europeans, Dr. Crake and Dr. Hosack, had to be provided for, the pay of the two posts was raised from Rs. 500 to Rs. 700, and both of them were allowed to draw not only the maximum pay of the post, but handsome personal allowances were sanctioned to supplement their income.

AMRITA BAZAR
PATRIKA,
9th June 1914.

BENGALEE
16th June 1914.

AMRITA BAZAR
PATRIKA,
6th June 1914.

The two remaining posts are occupied by two permanent incumbents,—one an Anglo-Indian and the other an Indian on Rs. 300—500. Both of the former, however, got a lift to the higher situations, causing the two recent vacancies in the grade of Rs. 500 to Rs. 700 which were largely advertised in England and in India. The Corporation rules require that the selected candidate must be a British D. P. H., or in lieu thereof must be an officer in the Health Department who has worked satisfactorily and has got the experience of the work of the District Health Officer. Some 32 applications were received, but it seems that it was a foregone conclusion that none but the Europeans or Anglo-Indians were to be appointed. The result was that the claims of the Indian Officers in the department, who are medical graduates of the local University, and of whom there are at least two who were working for nearly two years as District Health Officers quite satisfactorily—and one of whom as a matter of fact is still acting as such—were easily passed over. A Sub-Committee with the Chairman as its President no doubt sat but it recommended:—(1) Dr. Cargin, a European, who is in England on the maximum pay of the post, viz., Rs. 700 a month; and (2) Dr. Lubeck an Anglo-Indian on Rs. 500, and on his refusal, Dr. J. N. Ray on Rs. 300, if the latter agreed? Both of them were British D. P. Hs. and were equally qualified, except that the latter acted for some time as Deputy Sanitary Commissioner of Bihar, and as such had some practical experience in public sanitation and was also much younger. When the matter came up before the General Committee, Mr. A. C. Banarji, probably with a view to secure the appointment of Dr. J. N. Ray or a man in the department who was acting as District Health Officer, proposed to reduce the pay from Rs. 500 to Rs. 300. It was ably supported by Raja Hrishikesh Law, Hon'ble Radha Charan Pal and others, but the motion was lost by one or two votes. It will be news to many that Dr. Haridhan Datta was the only elected Commissioner who voted against the motion, with the result that Dr. Lubeck was appointed. Mr. A. C. Banarji's motion, if carried out, would have caused a saving to the Corporation by Rs. 2,400 a year and would have as well secured at least an equally efficient man. The matter has, however, been still further complicated, as Dr. Cargin has declined to accept the offer. The Sub-Committee accordingly immediately sat and selected one Dr. Whitehead and sent a cable enquiring if he was willing to accept the post. It is about a fortnight, it is understand, since the wire was despatched, but no reply has as yet been received. Now, the question naturally occurs to one—will the Chairman and his satellite go abegging for European officers, although there are several Indians both in the Corporation service as well as outside it who are quite competent to hold the post, and some of whom have in fact held the post to the entire satisfaction of the public as well as their superiors? It ought to be borne in mind in this connection that Mr. Payne was appointed Chairman because he had local experience. Dr. Crake was likewise appointed as Health Officer in preference to a "superior man"—to quote the phraseology of Mr. Payne,—because he had local experience. Why then, it may be asked, cannot the same principle be applied in the appointment of a District Health Officer? Is it because a European shall have to be appointed at all costs?

(h)—General.

BENGALEE,
9th June 1914.

359. The *Bengalee* observes that the society for the protection of children in India, better known under the abbreviation S. P. C. I., is a very useful institution. Its object is to maintain and educate the poor and destitute children of this city, and as such it has a just claim on the sympathy of the Government and the people. It is gratifying to learn that both the Government and the Corporation have placed at the disposal of the institution sufficient funds to meet its requirements. But there is reason to believe that this liberal patronage is being abused to a certain extent for want of proper management. It is for the present an asylum for European children, even European adults being preferred to destitute Indian children. If this information be correct then the members of the Society should lose no time in enquiring why such a colour bar is tolerated even in a charitable institution supported by public money. Then the present Secretary, Captain Elliot, is a military man and is hardly the person for an office of this kind, which requires tact, gentleness and kindred qualities. The correspondent who

has drawn the paper's attention to the present administration of the Society's affairs rightly urges that the existing state of things should be speedily remedied and its sphere of usefulness extended by taking under its care the girls who may be saved from a life of infamy by the passing of the Bill for the protection of minor girls.

360. The traders and shop keepers, writes the *Bengalee*, who have places of business within the limits of acquisition laid down by the Board of the Calcutta Improvement Trust in connection with scheme No. VI, have

The Radha Bazar improvement scheme. submitted a petition to the Chairman and members of the Board, stating their objections to the scheme. This scheme, No. VI, is the proposed street from Dalhousie Square to Harrison Road, and is comprehensively mentioned as the Radha Bazar improvement scheme. In actual length the proposed street will be a very short one as it will begin at Dalhousie Square and terminate at Clive Street where it intersects Harrison Road. The magnitude of the scheme lies in that it spells ruin to the largest and most important trade centre of Calcutta. The petition of the merchants and traders in this area deals exhaustively with the whole subject. A paper so utterly unsympathetic towards Indian interests, as the *Englishman*, pointed out the historical importance of this mart and the extensive character of the business done by some of the merchants. But it made a complete *volte face* as soon as an interested agitation was set up in favour of the scheme. This agitation has an ugly look, but those who have started it have no thought of decency or expediency and they would be quite pleased if the trade of Radha Bazar perished. Until very recently the traders of the threatened area had no organisation. But this sudden danger which threatens to sweep them out of existence has brought them together for a common defensive purpose. They have established the Bengal Traders' Union and are actively engaged in taking measures to avert the threatened danger. In the petition it is stated that along the proposed street there are no less than 1,417 shops and business places and there are no vacant spaces between. One is staggered at the thought that it is proposed to demolish all these houses without any provision for the immediate rehousing of the trade. The traders have large dealings with foreign countries, and they say that their business is already suffering on account of the uncertainty in which they find themselves. The Chairman of the Trust says, "no arrangements are proposed to be made at present for rehousing the persons displaced, but when the improvement has been completed and new buildings erected, there will be considerably more accommodation available in the locality than there is at present." Can the Hon'ble Mr. Bompas give any idea of the interval of time that will elapse between the displacement of the traders and the erection of the new buildings? The petition lays stress on the fact that in the estimate of the scheme the probable or approximate compensation which will have to be paid to the traders has been omitted. Is that the right way to prepare a scheme? One has the price of the land, the amount which will be recovered by the sale of the land at a higher price and the cost of engineering works. Nothing whatever is said about the compensation that will be claimed and will have to be paid. The paper has no idea as to the amount, but it is certain that it will be very large, and at the time objections are considered the Board should give full thought to this factor in the scheme as they did in the case of the contemplated expansion of Chitpur Road, which has been abandoned.

361. The *Bengalee* observes that in their petition of objections the traders refer to the fact that Calcutta, being no longer the capital of India, its importance now chiefly depends upon its trade, and this cannot be overlooked in any improvement scheme. It may be asked how it is possible that business is suffering since nothing has yet been actually done to disturb trade. The reply is that all business is carried on by a system of advance orders. Indian dealers have to place orders in advance with foreign manufacturers and exporters. Articles that may be wanted in 1915 are ordered out in 1914. In the particulars of the scheme the Hon'ble Mr. Bompas says that it is proposed to deal with it in sections. That is to say all the business houses proposed to be acquired will be done so gradually and demolished by sections. It is not stated over how many years this work is to be spread. This statement is no doubt intended to allay this apprehension that all the 1,417 houses and godowns will be demolished at once. But will that help to produce a feeling of security among the traders? Reference has been

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made in some quarters to the construction of Harrison Road. Beginning from the Howrah Bridge down to the crossing at Chitpur Road all the shops along Harrison Road are those of petty traders, people doing small retail business. All large business is behind Harrison Road, not on it. It must not be forgotten that trade goes by locality. The trade of Chandney is different from that of Bow Bazar, and Burha Bazar differs from Chowringhee in the characteristics of its business. These places of business cannot be shifted like a small market and no scheme of improvement ought to do any injury to trade. The traders of Radha Bazar apprehend that if this scheme is carried out without change of alignment or venue, the immense trade of this locality will receive its death-blow and this is what the Bengal Government will have to sanction if the scheme, as prepared by the Trust, is sent up to it.

BENGALEE,
18th June 1914.

362. Among the resolutions passed at the Judicial Conference held at Mysore under the presidency of the Chief Judge of Mysore and attended by all the highest judicial officers, writes the *Bengalee*, there is one found

recommending a complete separation of the judicial from the executive function. This has imparted a fresh strength to the cause of the separation. Coming as the resolution does from a body of people who, from their experience of judicial administration, have an indisputable claim to speak authoritatively on matters judicial, it carries with it an importance all its own. Times without number have the Indian press and leaders of public opinion demanded this reform. It was promised by the Government long ago and as such calls for speedy execution. India is one with regard to this demand. It is not wise statesmanship to delay this reform which has behind it not only the active support of the whole country but the solemn pledge of a great Government.

III.—LEGISLATION.

BEG ALMAN,
5th June 1912.

363. The *Mussalman* does not attach much value to the Council of the Secretary of State for India and thinks

The India Council Bill.

it is a thing which can be done without. The

Secretary of State has recently introduced a Bill in the British Parliament for the reform of the Indian Council. Let one examine the provisions of the Bill and see whether the proposed reforms would be really beneficial to India. The India Council has long been the goal for the retired members of the Indian Civil Service. The principal and important feature of the Bill is the provision for two Indian members to be selected by the Secretary of State from candidates elected by the non-official members of the Provincial and Imperial Legislative Councils in India, but the precise rules for these elections have not yet been disclosed. The number of members of the India Council are proposed to be reduced from 14 to 10 and only 2 out of the 10 are proposed to be Indians. The voice of the Indian members cannot, under the circumstances, be effective. The function of the Council will be advisory, and even the unanimous opinion of the whole Council will not be binding on the Secretary of State. This is no doubt bad, and we do not approve of a Council with such meagre powers. But when such a Council is going to be retained and when it is intended for the benefit of India, why should not at least half of its members be Indians. The full text of the Bill has not yet reached India and it is not therefore possible to criticise it with anything like thoroughness. The journal's Anglo-Indian friends seem to be unnecessarily apprehensive. They seem to think that the Indian empire will collapse as soon as one or two Indian elected members,—elected even in that way—get into the Secretary of State's Council. But the Secretary of State appears to be more cautious than Europeans residing in this country. It is reported that he has taken this opportunity to enlarge the category of cases which may be dealt with by the Secretary of State in his "secret" department without informing or consulting the Council. Mr. Muhammad Ali Jinnah, now in England as a member of the Congress deputation, has already given expression to his disappointment at the India Council Bill, in the course of an article in the *Times* of London. Let us wait and see whether the Congress delegates in England can influence some members of Parliament and get the Bill so amended as to make it acceptable to the Indian people and thus ultimately render the India Council as useful to India as it can possibly be.

364. The *Bengalee* observes that there is no question about which Indians have been so deeply stirred as that of education and The Universities Bill. the policy of the Government in relation thereto.

The Educational Resolution of February 1913 has created a profound sense of uneasiness in the public mind. Some of its proposals represent a notable change from the educational policy of the past. The sense of uneasiness has not been removed. It is therefore easy to understand the concern and anxiety which has been caused by the announcement that it is proposed to introduce a new Universities Bill in the Simla session of the Imperial Legislative Council. In the absence of specific information there is considerable speculation as to the contents of the Bill. Will it embody the leading ideas of the Resolution of February 1913, or will it legislate upon lines which will secure the acquiescence of public opinion? It is the practice of the Government, except in cases of great urgency, to circulate a Bill for opinion and for public discussion after it has been introduced in the Legislative Council. The procedure is sanctified by custom, but it has its obvious disadvantages. A Government having once committed itself to a particular line of policy, is not likely, except when a Bill has been introduced under non-official initiative, to abandon it even under what pressure Indian public opinion is able to exert. The Universities Bill, when once introduced, will not undergo any material alterations. The paper ventures to suggest that the leading principles of the Bill should be circulated among the different Universities and public bodies taking an interest in educational matters; and the Bill should be framed upon the basis of the views thus collected. Education and sanitation are the two questions in which the public feel the deepest interest; and what is more educational and sanitary measures can never succeed without the willing co-operation of the people. The suggestions made, if accepted, will serve to allay public anxiety and inspire confidence in the public mind.

BENGALEE,
12th June 1914.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

365. The *Herald* observes that inspite of unfavourable climatic conditions the outturn of the jute crop is likely to be very good this season unless there is any further untoward development. This year's jute.

There is not only an increase in the area sown but the crop is reported up to now to be very promising. It is stated that there is an increase of about 20 per cent. in the area sown over that of the last year. But it is on the point of the yield that this year's outturn promises to be exceptionally favourable. The chief hindrance to a well formed jute plant is the growth of weeds by its side, specially of the class of grass. The field in which jute is to be sown is therefore tilled with great care. The process of ploughing and hoeing is, wherever possible, repeated so that all manner of roots of foreign vegetable are removed as thoroughly as possible. All this trouble have to be taken in order to ensure, against the growth of weeds. The cultivator has to finish it within a very short time as there is almost a psychological moment for undertaking this weeding. Should this be done in time the plant grows most luxuriantly, being unhampered in that period of its life. After weeding a careful selection has to be made between the plants that should be kept and those which should be destroyed. The jute seed is spread out promiscuously all over the field, so that plants grow often one upon another. When this selection is made, a process, which must be finished as early as possible, and positively before the jute plant begins to ripen, the burden of the cultivator is comparatively lightened. This year there has been an abundance of rain. Whether it was due to this excess of moisture or the consequent absence of sunshine, conditions have been very unfavourable for the growth of weeds. Luckily the task of weeding out of the cultivators has been thus much lighter. This has also helped the plants not only to grow in height but in circumference as well. It is estimated that the average length of the plant this year over that of the last year is almost a third of the length. But it is in point of circumference of the plants that there is the best future of this year's crop. The absence of weeds has allowed the plants to grow much stouter this year, so that the yield of fibre per plant will be much in excess. Considering all these favourable circumstances, it is estimated that the yield, owing to better condition

HERALD,
6th June 1914.

of the plants, will bring another 25 per cent. The prospect of the jute crop this year is therefore much better than that of others. But there is many a slip, and the poor cultivator may have to bewail his lot this year also, though conditions up to now are entirely satisfactory.

BENGALEE,
9th June 1914.

366. His Excellency the Governor of Bengal, the *Bengalee* understands, personally inspected the Hatkhola jute market the other day. It is scarcely necessary to mention that the inspection is connected with the recommendation of the majority of the Committee appointed to enquire into the existing facilities and present and future requirements of the port of Calcutta for the closing of the Hatkhola jute market. Apart from details and intricacies of figures it is quite clear that no proposal for the removal or reduction of the Hatkhola jute market would have been made if there had been no other interest to subserve. It is an astounding proposition that the only way of dealing with the expansion of a trade is by bringing about its extinction. This is what has been proposed in Radha Bazar, this is what has been recommended at Hatkhola. And yet there are people who wonder why discontent is growing among the people of this country. The chief and practically the only argument in favour of closing the Hatkhola jute market is the congestion on the Port Commissioners' Railway and the want of accommodation for the jute booked to Hatkhola. If such an argument were to prevail there would be an end to the expansion of all trade. Only the other day complaints were heard from many quarters of the shortage of railway wagons, resulting in large quantities of perishable goods lying exposed in railway yards and being damaged. In that case also the sufferers were mainly Indians, for wagons were always found for European exporters and importers. If the line of reasoning of the Calcutta Port Facilities Committee had been followed, the Railway Administrations would have merely refused to book all goods and thereby killed trade. But what the Railway Board did was to depute Sir Henry Burt, at that time Manager of the North-Western Railway, to inquire into the whole subject, and consequently the number of railway wagons was increased. For what purpose does the Port Commissioners' Railway exist if not to meet the requirements of trade? If there is an increase in the consignments of loose jute to Hatkhola, the Port Commissioners must provide more wagons. That is the simple and real remedy. The other reason that there is not sufficient godown accommodation for the jute booked does not hold water for a moment. Wagons must be cleared as soon as they arrive, otherwise demurrage should be charged. The fact that the Hatkhola area has spread over half-a-dozen different places shows that larger accommodation is being constantly provided. Whatever may be the conclusion at which Lord Carmichael may arrive after his personal inspection of the locality, the paper appeals to His Excellency to hold the balance even between the interests which are in apparent conflict on this question. The Hatkhola trade provides employment to thousands of Indians. Dealers, brokers, owners of godowns, capitalists and cartmen all find work to do and make their living by this trade. These people will be thrown out of employment if the Hatkhola trade is abandoned.

VI.—MISCELLANEOUS.

BENGALEE,
11th June 1914.

367. The *Bengalee* observes that it is an immutable law of nature that there should be no rest in creation. Throughout the spirit of unrest. the universe there is incessant motion. The development of the human race is due to constant activity and the nation which does not exert itself is always left behind. The struggle for existence and the survival of the fittest are all manifestations of unrest on the physical as well as the intellectual plane. But this unrest does not always imply antagonism, for that would result in extinction. If war could be abolished, one form of activity would cease, but it would be an improvement instead of a loss. Similarly the phrase, "letting well alone," is an advice to abstain from mischievous activity. Unrest is an unwholesome form of activity when it pursues destructive methods. There is such unrest among a nation prior to a revolution. This kind of unrest among a people is a cause of anxiety to the Government of that nation. This spirit of unrest is to be found everywhere and even the most advanced nations or Governments are not free from it. For some time an exhibition of this spirit has been alarmingly

manifest in the Government of India. On one hand, cautiousness is carried to the verge of opposition so far as popular demands for reform are concerned. Enquiries are made, commissions are appointed, but they result in nothing. The grip on the leading-strings is never relaxed and the pace is never allowed to mend. The people are like perpetual wards in chancery and are never permitted to attain majority. For all one's ills the treatment prescribed is the rest-cure. Agitation is considered unwholesome and a paternal Government thinks that frail constitutions cannot stand the strain of constitutional agitation. Even the Indian National Congress is considered a surplusage since the expansion of the Legislative Councils. Is the example set by the Government calculated to promote the love of ease among the people of this country? Never did the spirit of unrest run such wild riot as in the last decade. Administrative changes of unheard of magnitude have been conceived and carried out as matters of no consequence. Daring and drastic measures at which the imagination reels have been passed with utter disregard for consequences. What earthly purpose was served by the partition of Bengal beyond driving the entire population of Bengal to exasperation? To make things worse Lord Curzon and his admirers maintained to the end that the agitation was artificial. The public buildings at Dacca are a monument of the spirit of the unrest which filled Lord Curzon and led him to create mischief in so many directions. Let it be hoped that this spirit of unrest may be laid and the Government learn to let well alone.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET ;
CALCUTTA,

The 13th June 1914.

